

THREE TREATISES

Religiously handled,
And named according to the severall
subject of each Treatise:

The Mourning Weede.

The Mornings Foy.

The Kings Reioycing.

Published by R. M. Minister of Gods word.

Perused and allowed.

Mira canam, Sol occubuit, nox nulla secuta.

The Mourning Weede thou tookest me fro, and madest me
to reioyce. Psal. 30. v. 21.

Feare the Lord and the King, and meddle not with them
that are seditious. Prou. 24. 21.



LONDON

Printed by *John Windet*, dwelling at the Signe of the
Crosse Keyes at Powles Wharfe, and are
there to be solde, 1603.



The Contents of the whole BOOKE.

- 1 **I**N the first Treatise, is shewed what cause wee had of sorowing for the losse of our late renowned Soueraigne; and thereupon called The Mourning Weede.
- 2 In the the second Treatise, are set forth the great and undoubted hopes of our godly reioycing, upon the proclamation and enioying of our most famous and rightfull King, who is the ground of our reioycing; and therfore called The Mornings Ioy, the night of heauines upon the death of our late beloued Queen beeing ouerpassed.
- 3 In the third and last Treatise, is noted and shewed the dutie of Subiects, and how they should study in all thankfulness to requite by all meanes possible, so great a blessing, by fearing of God, and honouring of their Prince; to Gods glorie, and comfort of our King: and for that intituled, The Kings Reioycing.



TO THE RIGHT

Honourable, the Countesse of
Derbie, his very Honourable good

Ladie and Mistresse: R. M. wisheth

all ioyfull consolation, of minde and
body, both here and for euer.



Ight Honourable, and
illustrious Ladie, it is
not the worthines, or a-
ny witty conceite, more
then ordinary contained
in this little and vnwor-
thie worke (if at least it
be worthie to be called a worke) that hath
imboldned mee to present the same vnto
your Ho. most fauourable perusing and
protection; but your Honors former fauor
hath partly emboldned me, and the singu-
lar Subiect, our late & dearest Soueraign,

Ma vericke, n.

The Epistle Dedicatorie.

whereupon the first Treatise called the Mourning Weed is framed (if needes I would presume to publish it) hath deserved to haue the same presented to the eyes of your compassionate affection, so loyally affected, and so louingly beloued of her most gracious Maiestie, as you were.

Not beauteous Ladie, that I would hereby cause the fountaine of your moodie mind a fresh to bee broken vp, & the wel-springs of your eyes to bedew againe your cherefull cheekes with brinnish teares, trickling downe your Honors face; but rather therby to recomfort your sorrowful spirite with this special confection or consideration, namely that Princes (though neuer so peerelesse) are mortall and borne to die, as the freshest flower is in a moment withered.

Withall right Ho. this Meditation shall bring a true moderation to your Noble mind, to keep the golden meane, between vnmeasurable mourning, and vnreasonable reioycing; neuer to reioyce more for
any

The Epistle Dedicatorie.

any earthly glorie, neither to account better of any worldly honor, then vsually you doe of the fayrest flowers that any earthly gardē can yeeld forth; nor neuer to mourn more for the lacke or losse therof, then for the losse of those thinges, that are most fraile and subiect to fading: Labouring euermore to aspire (as our late most gracious Soueraigne euer did) to that true honour which is atchieued by humility, the keeper of vertue, and by religion or piety the Crowne of glory; to the encrease of glory and fame to endlesse posterity in this life, and to the fruition of all ioy and perfect felicity in the life to come. Finally (deare Madam) this conceite shall also mitigate your sorrow, for your late dereſt Miſtreſſe and Soueraigne (if your Honor conceiue as the truth is) that this Mourning weede is not made onely for your honors wearing, but as all the Ladies of honor, and others in this land, haue like cause measurably to mourne, for the losse of our late beloued Queene, & the more compa-

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The Epistle Dedicatorie.

ny, the more is the comfort as wel in wailing as reioycing, so all according to their leysure, place and calling, if their honors please, may take part with your honor in this weed, and so weare or teare the same, as it shalbe thought meet, eyther to be perused or refused: onely hoping your honor (for the duty I beare you) will accept my sincerity, howsoeuer any other (that knows not my hart) shal censure me hardly, for audacious temerity: crauing pardon for my rude tediousnes, and tedious rudenes, in all duty and loue, I humbly take my leaue: leauing your Honor and your Honors honor, my Right honourable Lord, together with your Honors Progenie, to the supreme and highest Maiesty; and to the guidance of his Grace, that raigneth in eternity. London, the 20. of May.

1603.

Your Honors more dutifully affected, then powerable to effect it;

Radford

Mauericke.



The Author to the Booke, in a
Sonnet, shewing the summe of the same.

BEing prest, passe on, though throngd among the presse
Of Poems pure, and peereles bookes of prize;
Thy loyalty thy Prince may Patronize;
Thy course attire, doth parents want expresse;
Thy Zeale, may Zoilus tongue, and pen repress.
I seeke no praise, so God be praysde by thee;
Its my reward, if King may honorde be.
Shew solemnly, the cause of mourning cheare,
For losse of Queene, so sweete unto this land:
Cause to reioyce, in heart with tongue and hand;
For kingly light, that shines to vs so cleare;
And for the Iubilee, assignde to vs this yeare,
Prayse Maiesty diuine: pray subiectes to contend,
To make King glad, that God to vs doth send.

R. M.

To make King glad that God is good and
People much divine: pray subject to content

And for the noble signs to us be given

To him of light and joy and love

Come to rejoice in him with joy and love

For love of Queen of peace and love

And for the noble signs to us be given

To him of light and joy and love

Come to rejoice in him with joy and love

For love of Queen of peace and love

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For love of Queen of peace and love

And for the noble signs to us be given

To him of light and joy and love

Come to rejoice in him with joy and love



THE MOVRNING VV E E D E.

The first Treatise.



Ereade in one of the *Sonnets* or *Psalmes* of King *David*, that princely Prophet, and sweet singer of *Israel*, *Weeping may abide at Euening, but ioy cometh in the morning.* Psal. 30 5.

As if the Prophet should haue said, The changes and chances of this life, and of all mortall things, may be compared to nothing better, then to a day, and to a night, to a morning, and to an euening.

For as we see the experience thereof continually, The fairest and clearest day, hath oftentimes a cloude ouercast it before night, and sometime a verie great storme or tempest arising; as on the contrary, after the darkest and most tempestuous night, many times followeth a verie calme and Sun shining day. So likewise in the world, may bee seene and obserued as in a Glasse, the great alterations of Monarchies and Empires, of kings and kingdomes,

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of

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Dan. 7. 4.

God disposeth
of kings and
kingdoms as
it pleaseth
him best.

Vngoverned
people more
sauage then
beasts.

God disposeth
of aduersitie
and prosperity
at his pleasure.

of Princes and Potestates of the earth; sometimes the *Caldeans* must haue all the swinge and sway of the greatest Empire in the worlde, sometimes the *Persians*, some times the *Gracians*, sometimes the *Romanes*: so in particular Countries and Dominions, one where a king raigneth, another where a Queen, some where many beare rule, and some where few; and in some places people are more sauage then brute beasts, and will not submit themselves to any gouernment. Now according to the sundrie turnings and moouings of these higher Spheres, (hauing all one *Primum mouens*, God the sole Monarch of heauen and earth,) all other inferiour Spheres, are moued, turned about or changed. hence commeth alterations in kingdomes; hence commeth changes of Kings and Princes, like as when one *Planet* setteth, another riseth; when the Sunne or Moone are eclipsed in one Countrey, they shine the more brighter in another: When the Sunne in our Horizon is at the highest, hee declineth the more in some other Countrey contrary vnto vs, neuer staying long in one place: hence is it, that when it is Winter here, it is Sommer else where for it: when it is hote in one climate, it is cold in another. Here hence commeth either fruitfulnessse, or barrennessse, light, or darkenessse: so likewise, from God the first mouer and giuer of all things, commeth prosperity, or aduersitie, long liuing, or short continuing, much reioycing, or wofull weeping.

Of all which, the princely Prophet *David* had experience, aboue all men that euer were borne,
(the

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(the sonne of God Christ Iesus, of whom hee was a true figure, excepted.) And being about that time he composed the thirtieth Psalme, or not long before, in the greatest aduersitie that euer he was (being expulsed out of his owne house and kingdome by his owne sonne *Abolom*) and at that present, or a little before, he sung this Psalme, publikely by Gods great benefite and mercie restored, to his former prosperitie, and reestablished againe in his owne house and kingdome, to his owne exceeding ioy, and singular comfort of his subiects: he compareth the time of his expulsion and aduersitie, to a night or euening, which commonly is darke and tempestuous, and his restoring and prosperitie, to a day or morning, which is vsually bright and more pleasing: saying as I sayd in the beginning, *Weeping or beaue cheare, may tarrie or abide at Euening, but ioy or reioycing commeth in the morning.* How fitting this Sonnet of *Dauid*; may sort and agree with this present time, I leaue it at large to bee considered of, hastening to proceede on (by diuine assistance,) according as I haue purposed, and promised in the beginning of this booke.

Two things offer themselues to be discoursed of out of the foresaid sentence of king *Dauid*, namely of Sorowing and Reioycing: first of both of them ioyntly, as they are naturall affections, and then of euery of them seuerally in their seuerall places, or rather of the causes of each of them, according to the time and occasion, and agreeing with my present intention.

The Mourning Weede.

Sorrow, and Ioy, are two contrary passions in the heart, which maketh the minde of man either ioyfull or sad, sorie or merrie. And such is the force of either of these passions (as Philosophers say) if at least they be receiued into the heart suddenly, and v unexpected, that either of them may bring death or dissolution to the whole bodie, but in a contrary sort, as they are contrarie in nature: sudden sorrow arising of some great cause, pierceth the heart so vehemently with extreeme griefe, that causing it to call in all the naturall heate from the extreeme parts of the body, which being gathered together, the heart presently closeth vp like a Pursnet, and so being as it were in a swoone, is not able to disperse and send out the same againe, wherevpon death is readie to approach: and either presently, or some time after, according to the greatnesse of the griefe it had receyued, by little and little, the vitall spirits begin to decay, the extreame parts begin to coole, and the whole bodie falleth to dissolution. Therefore it is good for euery one to take heede of sudden sorrow, that they let it not to neare the heart at the first, if they do, though they die not presently, as *Rutilus* did, whereof *Plinie* speaketh, or within certaine dayes, as foolish *Naball* did, who as the Scripture sayth, *His heart died within him, and he was like a stone* (as soone as his wife tolde him of *Dauids* intent to be reuenged of him, and his family, for his churlish answer,) yet the griefe stil lurking in some corners of the heart (which causeth it to send forth many a sorrowfull sigh) is the cause of consumptions, which

The danger of
sudden sorrow.

1 Sam. 25. 37.

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which bringeth forth either a tedious life, or a hastened death: therefore it is truly said, *Griefe hath killed many a man.* Ioy contrary wise, if it be very great and sudden, may sometimes though not so often as sorrow doth, bring dissolution to the body, though in a contrary sort to sorrow (as I haue said) namely by reason of the extreame ioy the heart hath conceyued of some thing aboue present expectation, openeth it self wide as a purse, so that it sendeth forth more naturall heat to the viter and extreamer parts then it hath strength to recall againe: by meanes whereof, the vitall spirites are so weakened, and the heart so distressed, that (as euery man knoweth) teares wil guth out (in more abundance sometimes for ioy then for griefe) and the body standeth amazed, as yeelding vnto death, if it bee not the sooner recomforted. As *Diagoras* is reported of by *Gellius*, to die presently through excesse of ioy. And I haue seene two sundry persons in great extremitie onely for ioy, but recouered: howbeit, I suppose that ioy which is so suddenly taken, doth not bring such detriment to the body or minde afterward, as griefe & sorrow do. In respect of these two extremities, wee are taught by the wise, a true mean & moderation, namely, to thinke dayly before hand, that we know not what newes may befall vs before night: yea, euery day and houre to pray to God for grace and patience, that so wee may neuer bee pult vp with prosperitie, nor throwne downe with aduersity, which is the part of a man full of prudency, paciencie, and pietie as *Iob*, and king *David* were: & therefore were

Ecclus. 30. 23.

The inconuenience of sudden and vnexpected ioy.

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not throwne downe with the grearest aduerfities, but with prayer and patience, they ouercame the same, and both might sing this part of the song (as no doubt they did in their languages.)

*Then didst thou turne my grieve and wo,
vnto a chearefull voyce:*

*The mourning weede thou tookest me fro,
and madest me to reioyce.*

And as it is before said, *Weeping abideth at euening, but ioy commeth in the morning.* Thus hauing spoken somewhat of these contrarie passions ingenerall, I will now begin to speake of either of them in particular. First of sorrow, in this first Treatise, or as I haue said, of the cause of our late sorrow. And forasmuch as the Scripture calleth kings *nursing fathers,* and *Queenes nursing mothers* of the church and common wealth: How can it bee that we the people of this land, & the native subiects of such a soueraigne, being now lately weaned from any longer sucking the sweete and tender paps of our late most dearest beloued Queene, who liuing, loued vs as dearly (doubtles) if not more dearly, then euer any nurse or mother loued her beloued babe, & dying, cared for vs better, then we could for our selues: yea, and through whose tender, and most motherly care all the while she liued & raigned ouer vs, we haue bin fed (as I may say) with the pappe of this land, with milke and honie (as the scripture saith) both in our soules and bodies, I meane with the sincere milk of Gods worde (as *Peter* calls it) and with the sweetest Hony-suckles of all peace and prosperitie: how can it

Psal. 30. 11.

Esay. 49. 23.

Our late Qu:
a most louing
nurse to the
land.

1. Pet. 2. 2.

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it be (I say the premises considered) but that we and euery one of vs, should sob and sigh in our souls for griefe of hart, & say as *Dauid* once said though happily in another sense, *My soule is euen as a weaned child* Psal. 131. that weepeth for his nurse: and as the same Psalmist saith in another place, *I go heauily as one that mourneth for his mother*, or as one that maketh a great and Psal. 35. 15. grievous lamentation, about his mothers graue?

We read in the Chronicles of the scriptures, that when king *Iosias* the ioy of *Iudah* died, all *Iudah* and *Ierusalem* mourned greatly for him, as great cause they had, their reasons, for that he put away all Idolatry from them, restored and established true religion amongst them, kept the greatest and ioyfullst *Passcouer* that euer king kept in *Ierusalem* before or after him, loued the land and his subiects most tenderly, and loued and serued God himselfe all the dayes of his life most zealously and deuoutly: inso-
much that the holy Ghost registreth & blazeth his praises in the booke of eternall fame, in this sort. *Like vnto king Iosias was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the law of Moses, neither after arose there any like him.* 2. Chron. 35. 24. 25. For this cause it is said in the Text, *That Ieremiah the Prophet lamented Iosiah, and all singing men, and singing women mourned for Iosiah in their lamentations, and made the same for an ordinance vnto Israel, to be kept in remembrance vnto succeeding posterities.* 2. King. 23. 25.

Now beloued king, *Iosiah* neuer was more zealous for the law, then our late beloued *Queene Elizabeth* was Queene Elizabeth compared with king Iosias. and hath beene, both for the Law and the Gospel:
Iosiah

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Iosiah carefully purged his land from Idolatry, and our Queene with as great care frō Idolatry & other rags of popery; *Iosiah* pulled down the Idols which his people worshipped, & our Queen pulled down the Idols in churches, but specially that great Idoll of the Masse, which the most part of her subiects honoured: *Iosiah* had none, that I read of, that resisted him in his work, if any, but priuate subiects, & some of the Priests; our Queene had not only her priuate subiects, and the most part of her Priests & Bishops, but also many and mightie forraine enemies, as the Pope a petty God on earth, and many other great Princes in the world of his cōfederacie, that for this godly fact of her Maiesties, sought continually the ruine of her selfe, subiects and country; from whose malice and might, the Lord did euer protect her grace most miraculously. *Iosiah* erected, stablished and cōtinued all his daies true religion, and the true seruice of God in his land; the world knoweth, our Queen hath done the like in this land of ours: *Iosiah* caused the law to be read & published to the people in his time; & her Maiesty hath caused both the law and the Gospel, to be purely preached all her dayes; and at her death was as carefull to haue the same cōtinued amongst vs till the day of doome, if the Lord in his mercie would graunt the same. In a word, *Iosiah* king of *Iudaah*, neuer loued his subiects better then our late most gracious Queen *Elizabeth* (for it comforts me to recite her name) hath loued vs, her people & loyal subiects; whose loue & loyalty was her Maties ioy & reioycing while she liued, and her cōfort when she died: which caused her also before she

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shee died, not onely as I haue said, to loue vs deerly, but to prouide for all our safeties after her departure hence most tenderly, that true religiō might be preserued, and the publike peace of her country maintained, praying God, as heartely (no doubt) as euer *Iacob* prayed for his children in his death-bed, to blesse this land, and her people with all heauenly happines, and induring prosperity: How then, should wee not weepe and mourne for the lacke & losse of such a mother? *Rahell* the mother of some of the children of *Israell*, by a fine figuratiue speech is brought in, in the scriptures, *mourning for her children* after she is dead; we therefore, the liuing children of this land, may well mourne for our dearest mother, not because shee is dead, for therein she hath but yeelded vnto nature, but because shee is no longer liuing to care for vs, and to comfort vs, and dayly to pray for vs, as heretofore she hath done.

Jeremy, 31. 19

When the virgin daughter of *Iphtah* Iudge of *Israell*, was according to her Fathers rash vow eyther put to death (as many hold) or kept onely from marriage (as *Tremelius* thinketh) the virgin daughters of *Israell* her fellowes, *went foure times euery yeare*, while they liued, out into the wildernesse, that there they might bewaile her Virginity. That Virgin doubtles, neuer loued *Israell* halfe so well, as our Virgin Queene hath loued England; therefore let our enemies giue vs leaue to mourne a while, & let all the Virgins in this land, establisth it for a law in their hearts, to mourne yearely in measure vpon the

Iudges 11. 40.

The Mourning VVeede.

Our English
Virgins may
yearly mourn
for the losse of
a Virgin
Queene.

day of the death of their fellow Virgin, (in respect of their virginity) though while she liued, far aboue them in authority.

And here I cannot but remember a certain note which is to be read in our Chronicles, whereby it seemeth that our Queene deceased, was by diuine inspiration perswaded to liue and die a Virgin, for at a time of a Parliament, in the first entrance of her Maiesties most happy raigne: There was an earnest motion made by the speaker of the Parliament, by the consent of both houses, to moue her Grace to marriage, without any limitation of time when, or person whome she should marry with, leauing that (as it was meere for Subiectes to doe) to the excellency of her wisdom in due time to consider of. The manner of this motion (because it was simple) and the mindes of all the mouers, (because it proceeded from their loues, and tended to succession, and so to the great good of the land, as it might be hoped) her maiesty liked & allowed of exceedingly well: But to the matter, which was for her grace to marry, her answer was so excellent, that me thinks I could willingly recite it (*verbatim*) worde for worde. The summe was, That from her Maiesties yeares of vnderstanding, she had chosen (as she said) that life of Virginity, as most pleasing to her minde, to serue God in; that to that day, her minde so continued, notwithstanding many honourable offers made her grace, both by the Prince (as shee said) and others for her great aduancement: That if her mind were not resolved otherwise in time to come.

Her Maieitie
intended to
lead a Virgins
life from her
tender yeares

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come to marry, for the benefite of succeeding posterity, yet her Maiestie did not feare or doubt, (wherein surely wee may note a diuine working) but that almighty God would so worke in her hart, (to vse her own wordes,) and in the hartes of your wisedomes (meaning her Councillors no doubt, & nobilitie of this land,) that as good prouision (saith she) may be made in conuenient time, whereby the Realme shal not remaine destitute of an heyre, that may be a fit gouernour, & peraduenture saith her Maiestie more beneficiall to the Realme, then such offspring as may come of mee: Lastly, sayeth her Grace (and euen with a secret ioy shee seemes to speake it,) for me it shall be sufficient, that a marble stone declare, (as I doubt nothing, but with all care and cost will now be prouided) that a Queene hauing raigned such a time (vncertaine scarcely hoping then she should raigne in such peace and prosperitie fortie and foure yeares) A marble stone, (sayeth she, now the richest Adamant more fitting) doe declare and make knowne to all posterity, that a Queene hauing raigned so long, liued and dyed a Virgin. With this aunswere, and many thanks, and leaue of her Grace, the Speaker and the rest departed, who whether they should, or did more wonder at her Maiesties prudency, or chastity, I cannot tell.

Queene Elizabeth
beth her owne
Epitaph, made
by her Maiesty
44. years before
she died.

Such a Queene had we once, such a Queene had we lately, such a Queene haue wee lost, as the world hath not now the like, for a nurcing mother to this land: who then dare blame vs for mourning

Prudency and
Chastitie
matcht together.

The Mourning Weede

Mourning in
measure com-
mended,

and weeping not I say still, for the death, but for the lacke of such a mother? yea, no doubt, mourning in measure, in faith and in the feare of God, for the losse of our Parents of our body naturall, or of the body politike, is agreeable to the law of nature, allowed of by the law of Nations, consonant to the will or law of God, and confirmed by infinite examples as well diuine, as prophane.

Iohn 11.35.

Christ himselfe the patterne of all pietie, wept & mourned at the death, though not for the death of his friend *Lazarus*: and may not wee mourne then, though not for the death, least God thereby be offended, whose will therein is effected, yet at the hearing of her death, and at the funerals of our best beloued & most worthy to be loued Queene, who was not onely a friend and defender of our whole Countrie in generall, but specially, and in particular, a faithfull friend of the fatherlesse, and a firme defender & redresser of the widdows cause, and all other that she knew oppressed or in any aduersity? Notwithstanding (herein I say still) there must be a meane and measure obserued, and to obserue the same, this rule may bee prescribed, to mourne as Christians, and not as the Heathen and Papistes doe, with crossing and praying for the soules of their friends departed, as though they had no hope of their eternall saluation.

A Rule for
mourning.

Luk. 23.28.

Moreouer, when the women of *Ierusalem* wept and wayled exceedingly at the crucifying of Christ, (& what true christian could behold the same without weeping) because in their wailing happily they did

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did not consider the true cause of their mourning, which should haue been for the miseries that were to come vpon them, and their posterity, Therefore Christ himselfe reproveth their weeping.

So doubtlesse should God be offended, if we the people of this land should onely weep and mourne for the death of our Queen, and not for our selues, and for our children, for our sinnes, and for our vnthākfulnes, which as otherwise we were vnable, so for our sinnes peradventure many of vs vnworthy, to haue so great a ioy, and rich a Jewell any longer to raigne or remaine among vs.

For who knowes not that her Maiestie, Queene Elizabeth a peereles Prince. while she liued was a Prince of peerelesse prise, & who seeth not, (with griefe I speak it) that the multitude of this land are a people, (as *Esay* sayde of the Iewes) *laden with iniquitie*? And therefore though Esay 1 4. the Lord haue most assuredly receiued her maiesties soule vnto his owne most glorious maiestie, and sacred selfe, and hath yet intended as I trust for his names sake, and for his gospell sake, and for his sons sake, in whose name all the faithfull night and day, offer vp their zealous prayers vnto God, to bee longer mercifull to this land, yet that letteth not, but that euery one in this land, euen the best of vs all, as well Pastors, as people, magistrates, as common subiectes, eyther for our manifold sinnes committed, or for many good duties neglected and omitted, or for both, together with the manyes of the multitude, that haue slept almost, if not altogether *Endimions* sleepe in sinne, and all fearefull security:

mauericke, n.

The Mourning Weede.

we all I say together, and euery one of vs in particular, may with the Prophet *Ieremie*, take vp a lamentation, though not (as I remember still) for the death of our good Queene, yet for feare our sinnes were the cause, that God would not suffer her maiestie any longer to raigne, or remaine among vs.

Mans dayes
determined
with God, how
long they shall
last,
Iob. 14. 5.

The Lampe
of her maiesties
life burned,
so long as the
oyle of nature
did endure.

And yet herewithall the godly may take great comfort, and the enemy hath no cause to reioyce, that as wee by Gods word are assured, *All our dayes are numbred*, so the threed of her Maiesties life was drawne out, till there was not one inch or ende thereof left vpon the spindle; and the lampe of her life gaue light so long, as the oyle of nature with in her did endure: notwithstanding the Pope and Papistes by all pestilent practises, haue sought and assayed, and the seekers haue payde full deare for their labour, with all kind of instruments to cutte off this golde threed, they cared not in what place, whether in the beginning, middle, or last ending thereof, and haue spued out all kind of poyson, & in all pestilent sort that the diuell could deuise, to delay the oyle of the Lordes own annointing, that so the light of this glorious lampe might haue been extinguished, before the darke night of naturall death approched, and before her Maiesties dayes, which God appointed her before shee was borne, were determined and fulfilled.

Also in this we ought greatly to reioyce, and to prayse God for the same, not onely for that, as I haue said, her Maiesties life was drawne out euen
vnto

The Mourning Weede. 8

vnto declining old age, very neare to the age the Scripture long since appointed out to a man, *even threescore and ten yeares*, but also, for that her grace Plal. 90. 10 in all peace, happines and prosperity raigned and ruled this Realme with all magnanimitie, prudence, and regall authority, to the ioy of her Subiects, and grieve of her enemies, so many years almost as any, and farre more yeares then many of her Predecessors, since the time of the Conquest, or before.

Her Maiestie had as long & happie a raigne as any Prince in this land, either since or before the conquest.

And as her Maiestie while shee liued, and raigned as Gods Lieutenant here on earth, was for her most rare gittes of body and minde, of nature and grace, worthily acknowledged & accounted of, as the onely wonder of the world, so we may be assured, almighty God (through the rich merites of his sonne) hath now receiued her Maiesties soule, with great triumph, and with no lesse reioycing both of saintes and Angels, from this valley of teares, into his heauenly Hauen of eternall rest, to raigne with the Trinity, in all enduring and endlesse felicity.

Our Queene the wonder of the world.

And though her Maiestie were a Virgin and a mayden Queene, yet was shee the mother of as many loyall and obedient children and subiectes, as euer was any Prince in Christendome: and this loue of her Maiesties louing Subiects was not lost, for neuer was ther prince in the worlde, or vnder the heaucns, that loued and cared better for her Country, people, and louing Subiects, then her maiestie hath done, during all the time of her most

I.oue requited with loue.

The Mourning Weede.

The continual
care her Maie-
stie had for
the good of
her countty
and people.

Anno. 1588.
Her Mai-
stie
camped in
the field, resol-
ueth to resist
the force of
her foes.

gracious and happie raigne, yea all they that knew her Maiestie know ful wel, and they that were euer neare her grace, know better, but the God of heauē the founder of all secret thoughtes, as her Maiestie sayd in her prayer before *Cales* Voyage, knoweth best of all, the ardent loue and affection, the continuall care and carking, that her Maiestie had for the good of her country, and her most louing subiects: yea such was her Graces care for vs, and ouer vs, night and day, that shee did euen wither and weare out, not onely her beautie, but her mind and body in continuall study, and caring for her countries good, and the preservation therof: yea surely which is most of all, (and I may not omit it) such was her loue and desire of her Subie&es safety, that Pelicanlike, she could & was alwayes contented, if need had or did require, to haue ventured her life, in token of her loue, and for our sakes to haue spent and spilt her dearest bloud, as besides many testes and Testimonies, *Tilbury* fieldes shall witnes for her maiestie, so long as this earthly Globe endureth.

Well, all this maketh our mourning to encrease the more, for the more her maiestie cared for vs, the more cause had we to loue her, the more we loued her while shee liued, the more is our sorrow now, not for that shee is dead, but for that she liued no longer among vs, and that such a flower should be pluckt so suddenly from vs. For indeede our late beloued Queene of England, was a flower for sweetnes, full of fragrancie: for shew, full of all beauty and maiestie: for sap, full of all sobriety: for vse,
indu-

The Mourning Weede. 9

indued with all vertues excellencie.

Such another Queene as her Maiestie, was yet neuer seene (I suppose) in earth to rule and raigne in any kingdome; And such another flower as her Maiesty was (sure I am) neuer florished in our English garden. Out alacke, had wee but one earthly light vnder the Moone, and must thou darke death needes eclipse it, for quencht it thou hast not? had we but one Iewell in this land, and must thou needes steale it away on a sudden, while we slept in all sinfull securitie? Had wee but one choyse flower in our garden, and must thou needes gather it? well, thou hast done thy worst, and wee haue this to solace our selues withal, in the midst of our sorowes. Since the greatest light in the world, the Sunne I meane, is subiect to eclipsing, the richest Iewell in the earth is subiect to stealing, the freshest and fairest flower, that euer grew in that gallant Garden of *Eden* is subiect to withering. And the greatest king and Monarch of the worlde, is but as a flourishing flower of the felde, and therefore subiect to dying: flowers are but flowers, though neuer so fresh and fragrant, *and flesh is but flesh* (as *Esay* saith) though neuer so gallant. Thou dire death, but stately Sergeant; herein thou hast but done thy dutie, (as our Queene mortall by nature, hath but yeelded to necessitie) which is, to arrest Kings as well as Clownes, for Kings are borne, and therefore Kings must die: and to take Princes and Potentates, as well as people and Subiectes, down from the stage of this life, to rest a while in the at-

Kinges and
Princess dying
compared
vnto flowers
withering.
Esay 40.6.

The office of
death.

D

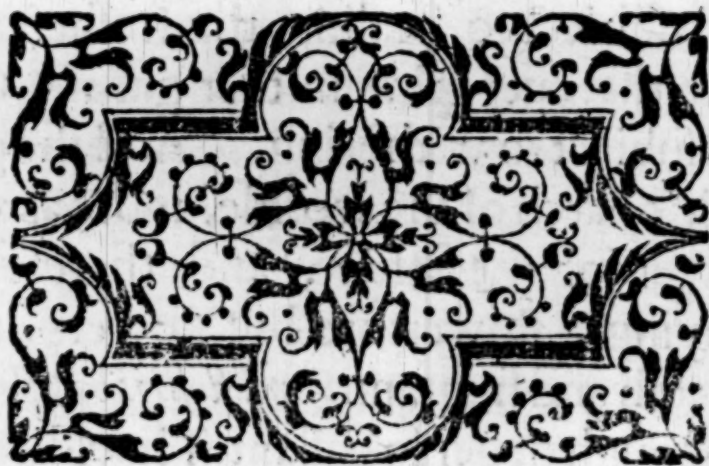
ring

The Mourning VVeede.

ring house of their graues, till others that succede
in the next scene of this earthly Tragedy, haue plai-
ed their Pageants, aud so discend downe vnder the
cloth of mortality, to accompany their fellowes
that went before them: Singing most solemnely
passing downe the Stage, that sweete Song of
Barnard, to all people whom they leaue be-
hind them, *Dic vbi Solomon?* and all the
people answering with this pleasant
Applaudity, *Sic transit gloria*
Mundi.

The end of al
earthly glory.

The End of the Mourning Weede.



The Mornings Joy.

**WHEREIN THE
CAUSES OF ALL OVR
reioycings for the happie proclai-
ming, and present enioying of
our royall king, are briefly
and plainly described.**

Prou. 20. 28.

Mercie and truth preserue the King.



LONDON

Printed by *John VVindet*, dwelling
*at Powles wharfe, at the signe
of the Crosse keyes*

1603.

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Most noble and renowned
king, most deare and vn-
doubted soueraigne, ne-
uer was this sage sentēce
*Happie is that realme where
either Philosophers be Kings,
or kings philosophers, more*
truly verified then at this time; nor neuer
had nation more need then we the people
of this land, duly to cōsider of it, in al thāk
fulnes towards God, and in all loue and
loyaltie towards your Maiestie.

The consideration whereof hath euen
compelled mee (the vnworthiest of your
Graces ministerie) to compile, though in a
most rude and ill-digested sort, (either for

The Epistle Dedicatorie:

want of leysure, or learning, or both) this present pamphlet, sprowting forth into three braunches, carrying their titles according to the chiefe argument, or subiect whereupon they are framed.

The middle braunch (wherevpon vertue vseth to rest) drawing her sweetest sap from you our singular good soueraigne, and therefore as due to your Maiestie, (not in my name, that am altogether vnworthy to be named) but in the name and behalfe of all the ioyfull subiects of our *Deuonian* Countrey or Shire; the same is presented, (an vnworthie present truely for a king) to the most leasurable perusing (if at least euer there may be leysure allotted to looke vpon it) and to the princely protection of your gracious fauour: the rather, for that your grace is not onely a fauourer, but a father vnto all those that seeke by any means (how simple soeuer) to further the proceedings of the Gospell.

Most humbly praying your royall Maiestie, fauorably to passe ouer al the imperfections

The Epistle Dedicatorie.

fections of this rough and vnfiled worke,
pardoning the workman for his loue and
loyalties sake; and finally to receyue this
poore mite, of a ministers good mea-
ning, into the treasury of your noble mind;
among the rich iewels of the learned
sort of this land, that either are, or may be
offered: nor for the repairing, but for the
comforting & refreshing of you our king,
& vnder God vnto vs a most sacred sanctu-
arie. Beseeching the supreme Maiesty, who
sitteth in the mercie seate, in *sancto sancto-
rum*, betweene the Cherubims, to blesse
your highnesse with a glorious raigne, and
to make the people of all your Graces Do-
minions, zealous, thankful, and obe-
dient subiects, first to God, next
to your Maiestie;
Amen.

REX ET REGINA BEATVS

A	<i>Almighty God in mercie hath,</i>	H
	<i>All Englands ioy renewed;</i>	
N	<i>Not our deserts, but blessed loue,</i>	E
	<i>New blessings hath bestowed,</i>	
N	<i>No naturall dew, but heavenly rain.</i>	N
	<i>Now Albion land may see,</i>	
A	<i>A King, a Queene, a Prince, a Peer,</i>	R
	<i>And yeare of Iubilee.</i>	
A	<i>Religion long to Englands ioy,</i>	Y
	<i>Remained hath in deed:</i>	I
R	<i>Exceedingly God doth it keep,</i>	P
	<i>Enduring to our seed.</i>	
E	<i>God haue the prayse, & still our prayer,</i>	R
	<i>Giue grace (O God) to heare:</i>	
G	<i>Indue our hearts with loyalty,</i>	Y
	<i>Inure our soules to feare;</i>	
I	<i>Nothing but thee, and thee alow.</i>	N
	<i>Now ioy we much to see:</i>	
N	<i>A King, a Queene, and noble Prince,</i>	C
	<i>All regall in degree.</i>	E
A.		

God saue our King, our Queene, and Prince,
 God shield them from annoy:
 Confound (O God) all Popish pride,
 Thine enemies (Lord) destroy.



THE MORNINGS IOY.

The second Treatise.



It is reported, and agreed on by many wryters of antiquity, that there is but one *Phœnix* in all the worlde at one time, which bird after she hath liued a long time (some write 600. yeares) by a secret instinct of nature, being readie to die, maketh her nest higher in the toppe of the mountaines then euer before (like as they report the Swanne singeth sweetest when her ende is neereſt,) euen ſo high that with the reflex of the Sunne, and beating of her wings, both ſhe and her neſt are ſet on fire, and ſo burned into aſhes; out of whoſe aſhes they ſay, ſpringeth and ariſeth a new *Phœnix*: And it is no leſſe aſſented vnto by all Nations and people of the world (except Papists) that knew our Queene, her wiſdome, learning, and religion, that ſhee was while ſhee liued, the onely *Phœnix*, among all the Kings and Princes of the world.

One Phœnix
in the world
at one time.

Our late
Queene while
ſhe liued, a
rare Phœnix.

Now ſee wee then the wonderfull working of God, and ſo ſee it, that wee may vnderſtand

E.

it

The Mornings ioye.

It, and so vnderstand it, that wee may remember it, and so remember it, that while wee liue, wee may not forget to prayse God for it. The matter and the manner whereof is this.

Our king
most right &
lawfull succes-
sor to the Em-
periall crowne
of England.

So long as our *Phœnix* Queene liued, and flourished in health and strength of nature, another *Phœnix* for vs was not to bee founde, no nor to bee spoken of: but no sooner began shee to decay, and to yeeld vnto nature, but presently as yet were out of the Ashes of her burning zeale, and loue towards vs, shee with the care of her noble Councell, and others of her Nobilitie pointeth vs out a succeeding *Phœnix*, a moste sure and certaine successour, and right inheritor, to the Imperial Crowne of this Realme; no forreiner, but of the royall bloud, his owne Grandmother being borne and bred in this lande; and the eldest daughter of our late Soueraignes grandfather, king *Henrie* the seuenth of famous memorie, and of as famous renowne for many speciall vertues, and princely qualities, as any king of this land that I haue read of, eyther before or sithence the Conquest.

Our king
James a most
noble *Phœnix*

Who this new and noble *Phœnix* is, Proclamation with sound of Trumpe, hath euery where proclaymed; and the heartes of all true Subiectes acknowledge, with as great ioy and reioycing both in Cittie and Countrey, as can bee wished or desired.

It is *James* the sixt of that name, by Gods grace King of Scotland, and by Gods speciall prouidence and appoyntment, the first of that name, King of England,

The Mornings ioy.

14

England, France and Ireland, defender of the faith; so that now we may boldly and in the sweetnesse of our soules say, as dutie bindeth vs, God saue King *James*, our Noble King.

We read much in the Gospel of *James* and *John*, Math. 4. 21. they were two disciples, and nere kinsmen to our Sauour Christ, according to the flesh.

Nowe, when our Sauour was dying on the Crosse, in the greatnesse of his loue, commended John 19, 25. 26, 27. the cure and care of his beloued mother, to his cousin and Disciple S. *John*: but when our late Queene the Mother of our Countrey died; shee in all her loue committed, or at least earnestly wished, the care and gouernment of all her children and louing subiects to be committed (to whom also of right it belonged) to the godly care of *James* king of Scotland, her Maiesties neere and dearest coosin, and most louing God son: which king *James*, though he be not an Apostle; and the brother of *John*, yet I am sure, and Gods euerlasting name be prayed for it, his Maiesty is a perfect Protestant, and of the very same religion that *James* the Apostle was; hauing both one God, one Christ, one faith, one baptisme, yea and vnder God, as well able, if not more able, to keepe and defend all good Protestants, his beloued subiects, from the power and tyranny of the Pope and Papists, as euer S. *John* (by any naturall gift he had) was able to saue and defend the beloued mother of our Sauour, from the rage and persecution of *Herod*, *Pilate*, *Cayphas*, & all the rabble of Priests, Scribes & Pharisees. And here I cannot but remem-

Our king
Godson, and
neare coosin
to our late be-
loued Queen.

The Mornings Ioy.

The Papists
praying to
Saints doth
them no good

A Minister
ought to take
heed of flatterie.

ber a prettie tale of certaine women going on Pilgrimage to Saint *Iames* of *Compostella*, or some such like place, who all the way (the wind being hard in their faces) prayed God and Saint *Iames*, the winde might turne; but their praier was neuer heard, vntil they returned home, and by meanes thereof the winde was worse in their faces homeward then before. So truly these many yeares the Papistes haue prayed God and Saint *Iames*, the winde might chaunge in our Countrey: and now being chaunged, their faces may bee neuer the warmer by any thing I knowe, by the chaunge of our gracious Queene, vnto our godly King *Iames*, except they agree with his Maieitie in Religion. Whose Graces most noble and worthie prayles if I should but once beginne to report, by reason of mine ignoraunce and insufficiencie, I should rather eclipse and darken, then any way open or reueale the same as appertayneth; besides the incurring of a great suspition, of that grieuous vice of adulation or flatterie, which a Minister of the Gospell, (aboue many other vices) ought to beware of.

And if it were or had beene my purpose, to passe away the tyme, and to fill out the Page with Publishing of prayles; then I might put ouer all the rest that I yet intende to speake or write of, vntill an other yeare. I meane the reporting of the most deserued prayles, of our late peerelesse Prince, and renowned Queene *Elizabeth*, would bee a labour so infinite, which
thing

The Mornings Ioy. 15

thing indeed (if I were worthy and able) I might do the more lawfully, and therein nothing offend against duty, seeing as the saying is, *post funera virtus*; after death, the vertues of all godly Princes and good people, may be published, and founded out with the golden trumpe of eternall fame.

The vertues of the godly doe neuer dye.

Howbeit, to the performing of such a work as the reporting and publishing of her Maiesties more then deserued prayes; seeing I know mine own insufficiency, and want of skill, and also acknowledge mine owne saplesse barrennes, and inability for such a purpose, I do therefore willingly leaue and assigne ouer so great a taske (in due and conuenient time, with sound and mature deliberation to bee performed) either to the most clarified wits of our purest Poets, and rarest Chroniclers of our age (those who all their life long haue drunke of the sweetest streames, that spring out of Parnassus hill) or to the finest Academians (either diuines or other) that England or all Europe yeeldeth, whosoener they bee, that haue diued deepest, into the profundity of all artes and sciencs.

The worthiest vnworthie enough to report her Maiesties worthy and deserued prayes.

And it may be (I speake it not to discourage any for the greater the worke, the greater also is the glory of him that doth well finish it) onely I say it may be, when they haue thoroughly considered euery way as appetayneth, not all her Maiesties best deserts, & worthy prayes (for who can number them) but the rarity of her wisdom, and varietie of all excellent kindes of knowledge and learning (for there were few tongues in Christendome, but cyther her

The Mornings Ioy.

Her Maiesties
singular know-
ledge in the
tongues very
admirable.

Maiestie spake them eloquently, or vnderstood the perfectly: when this (I say) and such like as I cannot thinke of, shall come into their mindes, before they publish the same with conding praises to the world, it may be they may say (though not publickly, yet priuately to themselves) *Hic labor, hoc opus est*, such another taske we neuer tooke in hand before.

A good name
better then
a sweet oynt-
ment.

Exod. 30. 23.
34.

Math. 26. 13.

For my part, seeing I haue intermedled, not presumptuously, but dutifully and louingly, (as God knoweth my hart) in this kind of businesse: I will craue leaue of the learned to draw my necke out of such a yoke, concluding this poynt with that sweet saying of *Salomon*: טוב שם מעט טוב מנגיעת שמים *melius est bonum nomen, quam unguentum bonum*. A good name and a glorious fame, arising of true vertue, & grounded vpon good desert, is farre better and sweeter then any precious oyntment, though compounded with the purest spices: as that oyntment was, which the law commaunded to be made for the anointing of Kings, Priests, and Prophets. That oyntment will smell throughout all the house where it is, though locked vp neuer so closely: and this oyntment of her maiesties fame, I doubt not, will smell the world throughout, and giue a most oderiferous savor in the nostrils of all succeeding posterities, mauger the mallice and malignitie, of all Antichristian Iesuites, or pestilent Papists where soeuer. Yea, I am more then assured, that as Christ said of *Maries* annoynting of him with that precious boxe of ointment of spicknard where soeuer the Gospel be preached, there her fame for that fact shall euer be reported; So I say, I doubt

doubt not to affirme it, the glorious fame of our late renowned Queene, for her first establishing, publishing, and most constant confessing, of the Gospell of Christ: (Notwithstanding all the might and mallice of the diuell, Antichrist his sonne, and al his adherents) together with her Maiesties sound perseuerance therein, euen vnto the end of her daies and her most Princely care as long as life did hold, for the continuance and propagation of the same Gospell, and true religion in al her Maiesties realms, territories, and dominions, after her grace; decease, and naturall dissolution. This worthy worke of her Maiestie (I say) the Chronicles of all ages, and in all Christian kingdomes shall report, to the increase of her fame, and good encouragement of all other Christian kinges and Princes in Christendome, to doe the like by her Maiesties example, or to be ashamed before men and Angels, if they doe the contrary, so long as printed paper shall endure.

The glorious fame of our late renowned Qu. touching her care in religion shall euer be remembered.

Now then to proceede on with our purpose, no sooner (as wee haue said) was our most fortunate and female Phoenix disolued, but presently anew Phoenix, of the more worthier gender, and of the same royall bloud was published and proclaimed, so that before we could well consider, and therefore lesse mourne for the death of the one (the life and light of the other approching) our mourning was changed into most vndoubted hopes of reioicing; so that *beauiues* and bitter lamentatiō *abiding at euening*, ioy and exceeding cause of godly reioicing *came in*

The ioy of our new king expelled the cloud of

The Mornings Joy.

sorrow we had
conceiued vpon
the death
of our late Qu.

the morning; therefore may this little Treatise, how-
soever impolished, rightly be called *The Mornings*
Joy. First in respect of the ioyes already appa-
rant, as also for the ioy of the great hopes wee are
hereafter to expect all which are already I trust truly
conceiued, in the hearts of all the godly of this land, &
by Gods speciall prouidence, & the zealous prayers
of the faithfull, may be euery day more and more
cherished, increased and continued, to the glory of
God (who hath began it) and to the great greefe
of the godlies, that in hart and mind much repine at
it, howsoever God doth bridle their affections,
and suffer them not to breake out into open rebel-
lions.

And for this cause do I the rather call many of our
hopes, vndoubtedly conceiued & already in esse, but
hopes of expectancy, that none may haue cause to
vpbraid me, that I should *Canere Triumphum, ante*
victoriam: for though I be young, yet am I not alto-
gether ignorant of the subtill sleights of Sathan,
who now, as euer heretofore (since he was cast out
of heauen and euer will doe, till hee bee chayned
fast in hell) hath with all his sleights, might and ma-
lice, endeouored to crush the braines of all godly pur-
poses (entended for the good of Gods Church and
children) in their swadling cloathes, as I may say.
So hee dealt with our first Parentes in Paradise:
So with the godly Patriarkes: So with the chil-
dren of Israel, when they were to come out of E-
gypt, and in the wildernes: causing the multi-
tudes much to murmure, and to reuell against

Sathan seekes
to stop all god-
ly purposes in
the beginning.

Gen. 3. 1.

Moyse

Moyſes and *Aaron*, but moſt buſily while *Mofes* Exodus 16.c & 32.1.19. was in the Mount, ſtirred vp the people vnto moſt groſſe Idolatrie, to this ende (as the olde Fathers haue thought) that *Mofes* might be ouer heate in his zeale, in beholding their curſed Caſſe, and ſo breake the Tables of the law, as indeede hee did, wherein their greateſt good was intended and included. So afterward, when they ſhould enter into the promiled land, ten of the twelue ſearchers ſayd, *The land of Canaan indeed, is a very good land,* Numb. 23.28. 29. *flowing as God had ſaied, with milke and honey: but the Cities thereof were ſtrongly walled, and mighty Giants and Anakins inhabited them,* ſo that it was impoſſible to ouercome them.

So after when the Iudges ruled, none but god- Iudg 5 31. ly *Debora* could bring peace and reſt to the Church 1. Kin. 6.1. and common weale forty yeares: So after the kings & 15.12. were crowned, none but *Salomon* muſt builde the Temple of the Lord, None but a few of the kinges 2. Kin. 3.4.& 22.2. after him, as *Aſa*, *Iehoaſaphat*, *Ezechiab*, and *Ioſia* muſt purge the land from Idolatrie, and ſtabliſh the law, and true religion among them. So after that the Iewes (for their finnes and Idolatrie) had been wel ſcourged of God in Babilon by ſeuenty yeares capti- Ezra 1.1. & 53. uity, no king but *Cirus* and *Darius*, muſt reſtore backe theſe captiues, none but *Ezra*, *Zorababell*, *Nehemiah*, zealous to con-
duct them home to their owne Country againe, to build their Temple, and Neh. 4. to reſtore religion: when they were returned, how by the malice of the Deuill were they let and hindered, by the Captaines beyon d the riuer, certain
F yeares

The Mornings Joy.

The repairing
of Gods tem-
ple alwayes
hindered by
the worlde tort.

Mat 2. 6.

& 14. 14.

Mat 4. 1.

Christ our
king tempted
how should
we be free.

yeares together, for the setting forth of so glorious a worke? after they beganne to repaire their walles and to reedifie the Temple, how subtle and malicious enemies had they both at home and abroad? insomuch as they were faine to worke with their instrumentes of labour in the one hand, and with their swordes to fight in the other. And all those stirres and vprores in the Church of God, from time to time, haue beene wholly raysed, deuised and set on, for the disturbing of euery good worke begunne, by the might and malice of the Deuill, and all wicked Princes and people that euer he coulde procure on his side, which euermore are the greater number in the world, and not the least in the visible Church of God. Neither was the might or malice of the Diuell halfe so great in the time of the law, as it hath beene since the Gospell began. No sooner was Christ the corner stone borne, but all the *babes bloud in Bethelem, and all the coastes thereabout must be spilt for his sake*: While this sweet babe Iesus was in the armes of his mother, she must flye into Egypt from the rage of *Herod* that bloody persecuter. No sooner must *Iohn Baptist* point out Christ to be *the Lambe of God, that taketh away the sins of the world*, but presently by the Deuils procurement, he must loose his head for his labour. No sooner is our Sauour baptized and sanctified with the visible presence of Gods spirit, for the great worke of our redemption, but the Diuel which is a Prince in all Countries, (and feareth no colours) taketh him in taske, hand to hand, to trie whether he can fight.

fight for his faith or no, or whether cowardlike, he will yeelde the field, before his Souldiers be gathered together, or the Maine Battaile be set in any order. No sooner came our Sauour to publish the glad tidings of the gospell, but the Diuell, and his Souldiers would haue thrust him downe from a steepe hill to haue broke his necke: when hee was at home, his friende, by the Devils assignement griued him, when he came to Ierusalem, the Iewes persecute him, neuer leauing him till they deliuered him vp to the Gentiles, to be slaine and crucified for the sins of the world, as God his Father had preordained him. So did the same Sathan deale with his Apostles and Preachers presently after the death of Christ while the gospell yet continued, among the Iewes, first stoned *Stephen*, *slew Iames with the sword*, and because that pleased the people, made *Herod* to cast *Peter the Apostle* into prison also. Likewise when for the infidelity and grievous vnthankfulness of the Iewes, The Gospell by Gods speciall appointment and permission, was to be published among the Gentiles (which thing the Diuell neuer dreamed of, for hee had thought to haue kept vs Gentiles for euer in his dungeon of darknes, and ignorance of God and all godlines) then hee rageth out of all reason, and without all measure, then for the greater triall of Gods children, and for the punishment of the Gentiles, that would not belieue the Gospell, stirreth vp most grievous persecutions, so that none of the Apostles that followed Christ, escape Scot free, & most of them put to cruel death

Luk 4.29.

& 6.7.

Ioh. 19.23.

Acts 7.1.c.12.
2.

The Apostles
drink of their
Masters cup.

The Mornings Ioy.

for the preaching of the gospel. But nothing I suppose euer made the Deuill more madder, then *Paul* the Apostle. Of the Gentiles, because through ignorance he was first of his owne band, and a persecutor of the Christians; but on the sudden by Gods speciall grace, called miraculously (by Christ himselfe) *To be a chosen vessell that he might be sent farre abroad among the Gentiles.*

Act. 9. 1. 15.

In conuerting of whome, *Paul* neuer laboured more faithfully, then the Diuell laboured diligently, to raise vp persecution against him, and all that followed and beleued his doctrine: at *Derby*, at *Lystra*, at *Iconium*, and at many other places, till they came backe againe to Ierusalem; where, because his persecutors could not haue their will, and wreake their malice then vpon him, they send him bound vnto *Rome*; where hee made the Gospel, and the profession thereof famous, throughout all the Iudgement Hall, by his sound disputing, and constant preaching, whereat his first aunswere before *the tyrant Nero*, all forsooke him: but the Lord strengthened him, and for a while deliuered him (to shew his power) *from the mouth of that Lyon.*

Act. 14. 19.

Act. 27. 1.

2. Tim. 4. 17

When the Apostles were all persecuted or put vnto death, was Sathan yet quiet? No doubtlesse, for then the ten most cruell persecutions, soone after their disceasing, would not haue so long continued, to the great slaughter of Gods best beloued children, vntill it pleased God of his great mercie, to raise vp *Constantius* the Emperor, & *Constantinus* his sonne, to calme that so great tempest, & to comfort

The glory of
kings to haue
care of Gods
Church and
children.

fort the heartes of Gods children, who were fled into the wildernes, and corners of the earth for their reliefe and succour.

But that old red dragon, woulde not there yet suffer them to be quiet: But still with greater rage then before, persecuted the woman, The Church (I meane) which euen in that time of straitenesse, had brought forth not a man child only, but many thousand children, both of men and women, which neuer bowed their knees vnto *Baal*. Reu. 12.6.

So true is that saying, the bloud of the Martyrs is the seed of the Church, And thereupon it is finely said of one.

*Sanguine fundata est ecclesia, Sanguine capit,
Sanguine succrenit, sanguine finis erit.*

*Gods Church with bloud of Abell shed,
Was all begord, and ouer spred;
The like befell, in age succeeding,
And shall doe still, in church continuing.*

For when that fearefull beast, hauing 7. heads, and 10. hornes, the old Romaine Empire which rayfed these ten cruell persecutions, was wounded and abased: another beast which was Antichrist, which had *two hornes like the Lambe, but spake like the Dragon* (of whom he learned to bee cruell and bloudy, like the former beast) was set vp & honoured, with whome all kinges of the earth, for the space of 500. years, comitted most filthy fornication, til the light of the gospel by those bright lamps, began to shine Reu. 13.1 & 18
& 18.3.
Antichrist a
bloudy beast
though he
plead the sim-
plicity of the
Lambe.

The Mornings Ioy.

God causeth
light to shine
out of darknes

The pure gos-
pell preached
in England
during the
raign of King
Edward and
Queene Eliza-
beth, and I
trust shall be
continued till
the end of the
world, in de-
fite of the
diuell and
Antichrist.

2. Cor. 2. 11.

out of *Germany*, whose beames like the sun in the morning, did make bright these our Northern Regions, whereat the Diuell and Antichrist his sonne haue grieuously stormed, and like vnto the wilde Boare, hath from time to time, since hee was first cast out, fought and laboured by all means possible to breake in againe into the Lordes vineyearde, to wast, roote out, and destroy those pleasant plantes, which by the space almost of fifty yeares preaching haue beene deeply planted in these our Countries; and now I trust, shal be watered a fresh with the sweetest spring of celestially comfortes: which no doubt will cause the Diuell to bestirre himselfe a new, and Antichrist his Captaine to muster his whole Company of Iesuites, Seminaries, & Papists at home, and all the professed enemies of Christ, & our country abroad, who with tooth and naile, (as they say) will striue against this happy successe, of ours, endeavouring by all meanes possible, to turne all our hopes of reioicing, into heapes of slaughters & most assured causes of mourning, if it lay in their powers, or if God for our sinnes and vnthankfulness, should permit them so to doe.

Wherefore, seeing (I say) wee are not ignorant of these Diuelish sleighes (as S. Paul saith) nor of the secret malice of our Popish enemies, though they can happily like the snake, (for want of strength) lye quiet in the bosome of our Country, till they may bee better warmed and cheered to thrust out their Stinges against vs.

These

The Mornings Ioy.

20

These things (I say) considered, haue caused me to strike my saile of reioysing, so lowe as possible I can, and to call these great thinges which the Lord hath begun to doe for vs, and I trust in his good time will finish the present possession, and further hope of reioycing, which if our aduersaries had but halfe the like cause, would in all their writings haue published for mountaines of ioyes: notwithstanding *for Zions sake, I could not bee still,* *and for Ieruselems sake would not holde my peace,* till in the zeale of my soule, I had laboured both priuately in mine owne charge, and publiquely in this simple sort, as I haue done, to stirre vp the hearts of Gods children to a ioyfull reioycing in the Lord, and to all kinde of thankfulnessse and readie obedience to God and our King. From whom, as in the roote or stemme (next vnder God) all the sappe of our ioy and comfort springeth vp, and many flourishing branches of heauenly and earthly blessings bud forth to the comfort of our Church and common-weale wherein we liue.

Esay. 62. 1.

The sap of our ioy included in the vertues of our king.

When the Iewes a long time had Iudges to rule ouer them, though some of them, wise as *Debora*, and holy as *Samuell*, yet they still cryed out, *Giue vs a King to raigne ouer vs, as all other Nations haue.*

1. Sam. 8. 19. 20

So long as our *Debora* raigned (which was foure yeares longer then *Debora* iudged Israel) and thereby all peace and prosperitie heaped vpon vs, and our land, yet there were that cryed out, *Giue vs a king to raigne ouer vs, as all other Nations haue.* Nowe

God

The Mornings Ioy.

About fiftie
yeares gone
since king
Edward died.

God in his mercie hath giuen vs a king, and our eies haue seene him to our hearts content, and in good time wee doubt not, will crowne his Maiestie to raigne ouer vs, and wil they yet be contented think we, that before were grieued? I thinke not; but how focuer they be discontented, if Gods will herein bee once effected, sure I am, therein wee shall haue such a blessing, as this lande hath not enioyed in that respect, this fiftie yeares; so that if God will, this may bee called our yeare of Iubilee; though our enemies hoped happily, it woulde haue turned to vs a yeare of miserie. Whose hope (I doubt nor) God will frustrate, as hee hath in this, that many yeares before it came, they counted and called, the death day of our Soueraigne, a golden day: but the God of Heauen leeth their malicious mindes, and I trust will cut their combes shorter, that take felicitie to crow and crie for the death of Princes, but to our purpose.

The great
causes of our
reioycings;
1 Taken from
our King, as a
stately stemme
or tree of
vertue.

A King God bee thanked wee haue proclaymed, and trust shortly with ioy to haue him crowned, and peaceably established in his kingdom; whereat our aduersaries in deede haue no cause to reioyce, eyther at home or abroad; when it shall bee reported in other Nations, that England hath nowe a King raigning ouer them, which for his prowesse (if he bee prouoked) dare to looke any King of Christendome in the face; which for his learning and Religion, is able to leade vs vnto the liuing waters of comfort, which for his sexe is able *By the helpe of his God, to leape ouer a Wall*

Wall, and likewise able to trauell abroad to see the coastes and strength of his Countrey, and valour of his Captaines, to enquire out and learne the manners of his Subiects and people, as well they that rule vnder him, as they that are ruled: to sitte in his seate of iudgement, when it pleaseth him, to aduaunce iustice, and to grace his Maiesties most worthie Iusticers. All these things our enemies may talke of, to their terror, but euerie good subiect may thinke of it to his comfort, this therefore is the roote and cause vnder God of all our reioycing.

What other hopes of our reioycing are their like to budde out of this stately stemme? Manie more then I can thinke of, and many more then I will speake of; and of them that I purpose to remember, I will rather poynt at them, then speake of them: we may ascend from the stemme, to consider of the liuely braunches already sprouting from this noble stemme; hauing the greenest Oliue Tree, and of the sweetest kinde growing with our king in his Graces Garden, with Oliue braunches rounde about his Table: these blessed braunches, are already knowne to bee two sonnes, and two daughters, of most singular hope, and God knoweth howe many more his Grace may yet haue to his owne comfort, and great stay of this lande; whome it may please his Maiestie to make Dukes and Princes of his Realmes and Dominions, which may lead his Armies to the terror

Psal. 118. 21.

² From the branches of our Kings posteritie.

Gods great blessings vpon our King in his princely posteritie by the fruitfulness of so flourishing a Queene.

G

of

Maerlücke, n.

The Mornings Ioy.

of his enemies, while his Maiestie may manage the other affayres of his Countrey, liuing with his subjects in peace and quietnesse; yea to succeed in their fathers throne, when the father of spirites shall call him to his mercie, which is not euen nowe vnto thought on (as the examples of the Emperours teach) when his Maiestie shall be in the midst of his royaltie; as also it appeareth (to the perpetuall renowne of his Grace) by his Maiesties sweete and most singular instructions alreadie giue vnto prince *Henrie* his eldest sonne, who naturally, if God giue life, is to succeed in his fathers roome. These things in the fear of God may be thought on, and are no small hopes of reioycing.

From the braunches we may take some comfort in, the Leaues, which are our next and nearest neighbours, the Scots; who as they are one language almost with vs, so may they by Gods good grace, bee ioyned together in great loue and friendship with vs, seeing no Sea parteth vs, but one bordereth on an others Coasts (which heretofore hath beene the cause of much discorde and bloudshed, as our owne remembraunce can tell vs, if the Chronicles of both Countreys did not reporte the same) all this by the blessed benefite of GOD, and by the carefull regarde of the King and Nobles of both our Countreys, maye bee turned to the great good and comfort of both our Realmes, for nowe though wee bee two seuerall kingdomes, yet wee all
are

Lapillaries
sed to come
vnto the Em-
perors the day
of their coro-
nation: earnest-
ly inquiring
what kind of
stone they
would haue
their tombs e-
rected with, to
put them in
mind of their
mortalitie.

3 Fro the leues
which are
the Scots our
neare countrey
men, and of
one language
and religion
with vs.

are but the Subiectes of one King, and the people of one God; in whose feare we ought to liue together in all godly peace, and for whose faith wee ought to fight together in the time of warre; these also are no little hopes of reioy-
cing.

May wee not looke downe againe from the leaues to the barke of this goodly Cedar of our English Lebanon, which are our Kings alies and confederates: The noble King of Denmarke, a good friend to England, his Graces brother in law, and the Queenes naturall brother, all her Graces children Nephewes and neeces vnto that King, besides the league and friendship our Kings Maiestie hath with many other Christian kings and Princes, which may be a stay to the state of our land, against the power of the pope, as the barke causeth the strength to the tree, by holding in of the sap.

4. The bark of this godly tree, our Kings alies & confederats.

Hence (if God will haue it so, and our sinnes crie not against it) may come greater Traffick with many nations, then lately wee haue had; Trafficke may bring profit, and profit comiort and content to many poore subiectes of our Countrey, which complain they are impouerished, that they can haue but little for their labour, the world is so dead they lay, for want of trafficke: howbeit I feare rather it is by reason of the couetousnesse of the richer subiectes, both Marchauntes, and others through an insatiable desire of gaine: whereby money is brought into a fewe mens handes, by to vnreasonable enhauncing of the price, of all for-

The fruit of Peace, if it please God to grāt it among christia princes

The Mornings Ioye.

Couetousnes.
the roote of euill,
and the cause that commodities
passe not, but at an
excesse rate, for
the poorer sort.

raine commodities; so as the commons of our Countrey, cannot haue them at any reasonable rate: euen for the redresse thereof, surely (wherefoeuer the fault or cause be) the common sort of this land, haue great hope to see it bettered, which may well be called, *The poore peoples hope of reioycing*, whereof God grant they may not be frustrated.

Good beginnings,
are as it were certaine
Pledges, of as good
proceedings and better
endings.

So here then we may be assured to our farther comfort, that if there be such vertue as we haue spoken to be expected, from the root, stem, branches, barke, and leaues of this goodly Tree. What hope may wee conceiue of the blossomes which begin already so gloriously to breake out, yeelding forth abundance of all comfortable fruit, to the glory of God, and greatest good of this land.

Pietie breedeth
purity, as puritie
adoracth piety.

And these fruites, if they be of the rightest kind, as we are most ascertained they are, must either issue out of the sap of true religion, or out of the pith of al purity of life and conuersation; the one following the other, as the shaddow doth the substance: these like two fountaines springing forth from the garden of Eden, will greatly cheere and refresh the church of God, and exceedingly beautifie and adorne the flourishing estate of our common weale; when eue-ry one both in life and religion, both magistrate and subiect, both pastor and people, will haue an eye to the king, to frame their maners and religion, according to his best liking as the Poet saith, *Regis ad exemplum, totus componitur orbis*. Well, blessed bee God for these our good and more then great hopes of reioycing, which are doubled and encreased for that

Good Maiestra.
good subiects,
good pastors,
good people.

our

our enemies the Pope and Papists I meane especial-
ly, haue not yet reioyced ouer vs, as they had ho-
ped, nor haue any cause to tryumph in all insulting
sorte, as their maner is: Neither I trust euer shall
haue cause to reioyce, so long as God shall keepe vs
from their Idolatry, and infidelitie; the one being
the roote of the other. Infidelity, (which springeth
through want of the true knowledge of God) is the
roote, and Idolatry is the cursed fruit, that springeth
from so crabbed a tree: for which two sinnes, God
euer hath, and euer wil, deliuer ouer his church and
chosen children vnto captiuity, either of body or of
mind, or of both.

A cursed tree
yeeldeth forth
cursed fruit.
Such a mother
such a daugh-
ter.
Idolatrie euer-
more the cause
of Gods chil-
drens captiuity

God preserue and purge this land, from al popish
Idolatry, and then howsoeuer God punish vs, and
this land for our other sinnes (which are many and
griuous) with other temporall punishments, as dai-
ly we see and deserue, and worse are to be feared, ex-
cept we repent, yet of Gods mercy, for his sonnes
sake, and for his Gospels sake, we shall bee preserued
from all popish tyranny; except it be for partaking,
or to much suffering them in their Idolatry: For
these Iebusites will euer be pricks in our eyes, and
thornes in our sides, and as some of them daily de-
sire, so will they continually seeke to worke our de-
struction, that they may reioyce at our miseries,
which of all miseries, to the godly minded, none
may be compared thereunto.

For what I beseech you else is meant by the often
and earnest prayers of Gods Church and children,
euery where to be seene in the scriptures, that God

The Mornings Foy.

Pfal. 94. 3. 4 &
115. 2. & 133. 3
4.

The taunts of
Gods enemies,
the greatest
greife of Gods
children.

Math. 27. 39.
40. 41. 42. 43.

Iudges. 16. 30.

Pfal. 137. 3.

would not deliuer them vp into the hands of the enemies of Gods truth, least they should say in dirision of God and all godlines, *Where is now their God?* The reason surely is, for that as I haue said, all the chastisments and corrections, whether it be warre, Pestilence, famine or fire, or whatsoeuer else God laieth vpon his Church and children, aswel as vpon the wicked for their sinnes, or for their tryall, or for examples sake, none of them in singular, nor all of them in generall, are any thing comparable either in griefe or greatnes, to this plague or punishment, to be deliuered vp into the hands of Gods enemies, & the enemies of the truth and the Gospell, (as the Pope & all professed Papists are) to be mocked, spited, and derided as Christ our Sauour was, before, and at the time of his death. *Haile king of the Iewes, Tell vs who smote thee: Come downe from the Crosse, if thou be the Sonne of God: He saued others, himselfe he cannot saue,* & the like: As the Philistians mocked *Sampson*, when hee plucked downe the house vpon their heads for their labour. As *Dioclesian* the tyrant, and *Iulian* the Apostata, taunted the persecuted Christians. As the Babylonians in most scoffing sort, sayd vnto the poore persecuted Iewes, *Sing vs one of the songs of Sion.* In a word beloued, as the Papists once heretofore in this land, for that we would embrace their Idoll the masse, haue had their fill of despising and reuiling of Gods elect and chosen: So now seeing they haue beene curbd and kept in with such a longing desire of an alteration, if now (I say) God should suffer them to haue their willes ouer vs, the
true

true professors of the Gospell, they would surely insult ouer vs, more then euer before, not with fire & fagot onely, for that Gods cholen feare not, but with the speare of their tongues, they would pierce our soules, when wee should euery where heare them say vnto Gods Saintes: Where is your religion? Where is your communion? Where is your preaching? Where is your Gospell? Where is your God? O God of glorie defend the true professors of thy Gospell, from this despite of our soules, and then dispose of our bodies and goods as it pleaseth thee.

O deare Christians, my soule cannot sound the Gods great depth of this mercy, if God haue determined, as I hope he hath, to deliuer vs from this misery, in not leaving vs to the will of Gods enemies, and to continue yet longer, the light of his Gospell among vs, not only for the cōfirmatiō of their faith, that are already of vnderstāding to acknowledg the mercie of God in calling them, but also for the sweete sakes of many millions of little seely soules, either little babes or others, which are vnder yeares of discretion; yet by reason of the care of their Christian Parents, more by custome and imitatiō, then by any knowledge & discretiō, holding vp their lilly white hands towards the heauens, with lisping lips, make their seuerall prayers and supplications, daily for Church, king and countrey: yea many of them surely, of very tender yeares, with more zeale and knowledge, (often times) then thousands of very aged people, that all the time of their youth were misse-led, and

Gods great
mercy in deli-
uering and kee-
ping vs still frō
Popish tyranny

Babes and suck-
lings shal praise
God for his
mercy in conti-
nuing his Gos-
pell among vs

The Mornings Joy.

nuffed in ignorance and Idolatry. How much therefore are wee bounde to prayse God for this mercy of al mercies, if it please his Maiestie to grant, that neither the trees that seeme to be fast rooted, may bee shaken with the boisterous blastes of persecution; nor these tender springs, beginning to sprout out, may not be nipped with the cold frostes of popish deuotion.

A rare blessing
Such a blessing as this is, so long time as heretofore to bee secured, and now a fresh to be protected vnder the flourishing branches of so princely a defender of Christs true faith, from all the rages and reuilings of our Antichristian enemies, I know not whether the Chronicles of all ages, either diuine or prophane, haue recorded the like, neither can I well conceiue, if this blessing bee continued and fully effected, as God grant it may, whether for the same, we the true professors of Christ, haue more cause to reioyce, then our enemies the papists, both at home and abroad, haue cause for euer more to be ashamed and confounded: For let the Papistes assure themselves, (as *Hamans* wife could tell her husband, when it was to late, after all the assignements were sealed, for the destruction of *Hester*, *Mordecay* and the Iewes) that if our *Mordecay* be of the stocke of the Iewes, that is of the truest religion, as they knowe well enough hee is, then *Haman* if hee procure not the Kinges fauour, the sooner in embracing true religion, may bee hanged on his owne gallowes: Yea and *Mordecay* and all the Iewes may take better courage to resist & repress the
the

After, 6. 13.

the Popish Babylonians, by all meanes possible, as farre as lawe and Christian charitie, and religion will giue them leaue. Neither let them thinke otherwise, but that if the Lord prosper this his owne worke, it is to breake the pride of their power, and to make them see (except they will still bee blinde) nay to feele with their handes, except the deadliest palsey of darkenesse haue taken them, the power of Gods owne might, what hee can doe against his enemies, when it pleaseth him, how and when he can bring the same to passe, when they least thinke of it, and when it seemeth there is least power in the reason of man to effect it. This God doth for his owne glory especially, for the good of his children continually, and finally for the conuersion or confusion of his foes.

The workes of God are admirable, but good for his children ever. God strongest when mans helpe is weakest.

And here though there bee great cause, I will not spend paper further to presse any professed Papists, English Seminary, or Iesuite in this realme, then is fitting, by vpbrayding them, as they would vs surely outragiously, if they had but halfe the like aduantage ouer vs, for their vaine folly, and fruitles fury, in designing, seeking, wishing, and contriuing (like vipers of the vilest broode) the death, the vntimely death, yea the vnnaturall death, of their and ours late dearest Soueraigne, seeing it may bee, some of them may liue so long, to publish the same themselves, more to the prayse of God, in preserving her Maestie, then any pen can expresse, after her Grace hath slept a while in her graue, that shee was the most mildest & mercifullest Queene, if not

Our late Qu.
a most mercifull Prince

The Mornings Joy.

A vilde flaunder of the Papists.

Esay 5. 20.

too mercifull) that euer ruled or raigned in christendome, euen to them of their owne faction, which thing they would neuer confesse while her Maiestie liued: but rather by most vile and flaunderous libels euery where spred abroad, like as they are now continued, do report (but how vntruely, God and all the world knoweth) that her sacred Maiestie was a bloody Prince, and that her Maiesties more then a Solomonicall peace and regiment, was a time of tyranny, and persecuting gouernment. But woe be to them (saith the Prophet) that call good euill, and euill good; and woe be to their souls, if they speedily repent not, that thus haue flaundered, and yet cease not to flaunder the Lords anointed, and quiet tranquillitie of our Countrey.

O flye serpents and brood of Adders, with tongs more poysoned with the venom of the Pope, then the taile of a Scorpion! could you, or now can you, count the dayes of our late beloued Queene, bloody, that neuer drewe drop of blood from the gracelesse traitors against her life, Crowne and dignitie, but euer with sorrowe and grieve of mind?

And could you not haue considered (though with silence haue passed it ouer, for who takes pleasure to remember it) the riuers of blood, that were shed by that bloody Bishop of Rome, your sweetest father in heauen or earth, and other bloody Bishops of our land, in the raigne of Queene *Mary*, and before, as in all other countries in Christendome: Can you be content to call that kind of gouernment tyranny, where neuer any are put to death but either for
fowle

fowle felony, or most treasonable trechery, and can you call the popish and Catholicke regiment, mercy, that neuer are satisfied, nor neuer will be satisfied (in persecuting onely for religions sake) the poore Saintes of God, whose soules still crie *under the altar* for vengeance, with all kind of torments and tyranny? I am a subiect, and my life is free, except I offend the law: yet if it can be proued, that euer any man woman or child, was in all the raigne of our late so- ueraigne, put to death onely for religion, I say I will willingly leaue my life for that, to the disposing of him that can proue it.

None put to death in Eng- land, but for fe- lony or treason

Reu. 6. 10.

Let the Pope therefore leaue off for shame, to Canonize ranke traytours, for singular Saints; such as in former time, *Thomas Becket* was (if not many more mischieuous traytours) and let his vn- holine be resolved, that this saying is as true as old, *Non mors sed causa mortis facit martyrem*: that it is the constant dying in the defence of the Gospell, and true religion of Iesus Christ, that hath made so many Martyrs in the world, and that it is the Romish religion, and his Antichristian pardons, blasphemie, pride, and periurie, that hath set so many Christian Princes by the eares, and caused many feely sub- iectes traytourously to rebell against their Soue- raignes, and so to sinne against their owne soules, (as *Pro. 20. 2.* *Salomon* sayth) And let all those that contrary to their alegeance to God and their Prince, haue hi- thervnto submitted themselves to the papall supre- macy, become good subiectes, to their king and

The Pops haue made many feely saints in their times.

The Mornings Ioy.

Vnhappie they
whome other
mens harmes
make not to
beware.

countrie, as Gods word euery where commaundeth them, and the fearefull end by the iust iudgement of God inflicted vpon rebelles and traytours at all times, doth warne and admonish them, whereof we haue purposed to speake somewhat in the next Treatise.

2. Kings. 6. 17.

God present in
mercy to helpe
his people euer

At this time (I say) instead of vpbraiding them, for this their so great folly and fury, I will exhort all good Christians to pray for them, that the eyes of their vnderstanding may bee opened, as the eyes of *Elisha* his seruant were, that they perceiuing more to bee with vs then with them, nay, God to bee with vs, and not with them, nor neuer will bee (except in iudgement) vntill they by true repentance, and acknowledging their grosse and grievous errors in Popery and Idolatry, turne cleane away from the Pope (the diuels darling) and so become true and vnfeigned professours of Christ his Gospell, Gods sweete Sonne, and our onely Sauior.

And here let men and Angels iudge, betweene the Doctrine of Popery, and piety, which is true Christianity, and between the professors of the one, and the publishers of the other.

The Christian courses that wee euer take with them, are agreeable to the Gospell of Christ, which wee professe; and the vngodly courses they hitherto haue taken with vs, are agreeable to the decretales and decrees of the Pope, whome they acknowledge to be the Vicar of Christ: but in truth, is that Antichrist, And man of Sinne whereof *Paul* long agoe

The Mornings loye. 27

agoe prophesied; one that doth altogether oppose himselfe against Christ and all they that do professe his name: The Lord twise or thrise, hath miraculously heretofore (like as he hath Scotland and other countries) deliuered this land of ours, from their tyranny, and now againe (we hope) for euer, wil saue vs from their cruelty; not for our merits, but for his owne mercy, which thing cannot but bring great cause vnto vs of all godly reioycinge.

The Apostle P.
pointeth out
the Pope for
Antichrist.

2. Thes. 2. 4.

Now as I may not, nor minde not, to vpbraide these Papistes farther (as I have said) then is fitting; so it is my part and agreeable with my duty, earnestly to call vpon all professed protestants, aswell Pastors as people, that they be more zealous in the publishing and professing of the Gospell, then heretofore they haue beene; that they liue more sincerely in their liues and conuersation, then heretofore they haue done; aboue all things, that they would adorne themselves with the vertue of humilitie, in humbling of themselves, and their soules before God, who graciously hath begun, continued and in good time will finish this good worke, to the praise of his owne glory, if wee daily pray, and prayse his Maiestie for the same.

The duty of
Protestants.

Also here all carnall Gospellers, and luke-warme professors, are to be raised out of their sinful security that lye sleeping in the barke of Gods church, caring nothing for any stormes or tēpests that beat against it, they neither feel them, nor feare thē; if in a calme and with a pleasant wind, they may sayle ouer the Seas of this worlde, they are well content to bee

Carnall gospel
lers reprobued.

The Mornings Ioy.

Acts. 27. 30.

called professors: but if the stormes of aduersitie blow vpon them, and the tempests of persecution, for the gospell sake, once beginne to pinch them: then like the Marriners that were with *Paul* in that great shipwracke; they had rather leape into the seas of sinne, to the hazarding of their soules, then tarry any longer in such an olde vessell; as the Arke of Gods Church is, for feare God will not bee so good as his promise, in sauing and preserving them from all dangers, both of soule and body.

Not example
of multitudes,
but the truth
of Gods word;
must euer
guide our
consciences
in religion.

These are the Newters and Omnifidians of our time, that will hold with the most as they say, and wheresoeuer the maine battell is pight, they will be sure to be of the Rereward, or in the left wing, that as they see cause, they may flee to which side they imagine to be the strongest.

The Atheistes
scoffe at God
and all godli-
nes.

The Turke ac-
knowledge a
God, but deny
Christ to be
their Redem-
mer.

The third and worst sort of all, are the Nullifidians, or Atheistes of our time. The Rogues, the Ruffians, the Tosslepots, and Drunkardes, which as they scoffe at God and all godlinesse, so care they not of what religion they be, but weigh not whether there bee any religion at all, farre worse then the Turkes, that acknowledge there is a God, but allow none but *Mahomet* to bee his Prophet: farre worse then the rest of the Heathen, that worshipped so many kind of Gods, as there were Diuels in Hell to entise them: euen iumpe with the Barbarest people of all nations: that liue worse then beastes without law, without ciuilitie, without common honesty, as our common tospots and drunkards do.

These are the very mockers of our time, which walke

walke after their owne lusts, and say (as Peter fore-
told:) *Where is the promise of Christes comming vnto*
iudgement? But those Icoffers of God and his Mi-
nisters, shal feele and finde one day, that there is a
God, that there is but one true religion, which we
teach, that there shall be a generall iudgement: yea
they may feele it too soone, that there is now a God
in heauen, that seeth their sinnes, and hath a great &
griuous controuersie against them for the same. Tossapots and
drunkards
worsethen
beasts
2. Peter. .4.
And though in his mercy, hee spare his chosen a-
while, and will suffer him selfe to bee entreated, that
his gospell may yet longer continue among vs: yet
let them know, that God hath punishments inough
in store, whereof we haue but too many examples
dayly to plague them for their sins, & to make this
whole land to mourne for their transgressions. Hosea 4.2.

God will raine down vpon the wicked (saith Dauid)
fire and brimstone, storme and tempest, this shall bee their
portion to drinke: and againe, God will wound the heade
of his enemies, and the hairie scalpe of such as goeth on
still in his wickednes: They shall goe downe into hell, and
all people that forget God. Let them not imagine, be-
cause God doth spare them, that therefore hee can-
not punish them; nay surely, the higher the ham-
mer is lifted vp, the greater is the stroke when it
falleth; and the longer God forbeareth these A-
theistes, the sorer will his iudgement bee, when it
commeth, (as the heathen could faine, Their I-
doll Gods to haue leaden feete, whereby they
note a slownes in punishment, but to haue hands
of brasse, or of Iron, to pay home when he striketh) Psalm. 11.6.
Psalmc 68.21

The Mornings Ioy.

In a word, the richest and proudest Atheist in the world, is but as clay in the hā d of the Potter, which God will bake in the ouen of his wrath, and with his iron mallet, will crush them in peeces to their endles woe in this life, and to their eternall perdition in the world to come, except speedily they repent and amend their stinking, sinnefull and wicked liues; for *our God is a consuming fire; and if his wrath be kindled, yea but a little, blessed are all they that put their trust in him.*

Ehr. 12. 29

So that wee may conclude this point, as also the premises, touching this second part, as the godly at this day, haue great cause to prayle Gods mercy, if it shall please his Maiestie to speed and prosper his handy worke, and to continue the light of his gospell longer among vs, when our aduersaries thought and hoped it should haue beene put out in obscure darknes; so the wicked and godlesse, that haue no feare of God before their eyes, may feare his iustice and iudgementes that hang ouer their heads: and as the wicked the more and the longer God staieth from punishing them, the more a great deale doe they encrease their sins and vnthankfulness: so the godly & the truely faithfull on the other side, the more the Lord ladeth them with blessings, the more they stirre vp their soules in all zeale and thankfulness to praise his goodnes for the same, eyther priuately or publikely, as the benefites are conferred; whereof we haue so many examples in the Psalmes of *Dauid* for praying of God: as, *I will sing of the Lord, and praise his name, I will tell of all his wondrous*

Gods blessings
shall encrease
our thankfulness.

The Mornings Foy. 29

wondrous works from day to day. O my soule praise the Lord, and all that is within me praise his holy name, O my soule praise the Lord, and forget not all his benefites, Praise the God of heauen, for his mercy endureth for euer. Psal. 103. 1. 2

And a thousand such like, by whose example, as (I haue saied) we the church and children of God in generall, and euery one of vs in particular, that are partakers of his mercy, and of all these hopes of reioycing, may sing day and night to the praise of our God, as *Dauid* teacheth vs in the Psalme, whereupon we began this treatise: *I will magnifie thee O Lord, for thou hast exalted me, and hast not made my foes to reioyce ouer me. Thou hast turned my mourning into ioy, thou hast loosed my sacke, and girded me with gladnes: Therefore shall my tongue praise thee without ceasing: O Lord my God, I will giue thanks vnto thee for euer.* Psal. 30. 1. 11. 12.

The End of the Mornings Ioye:

I

THE

The Kinges Reioycing:

**VVHEREIN IS
SET FORTH THE
Dutie of Subiects, to-
wardes GOD and
the KING.**

Matth. 22. 21.

*Giue to Cesar, the thinges which are Casars, and giue
vnto God, the thinges which are Gods.*

Prou. 20. 2.

*The feare or wrath of the King, is like the roaring of a
Lyon; he that prouoketh him vnto anger, sinneth a-
gainst his owne soule.*



LONDON

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1603.

W. HERFORD

21, COCKFOLD

Duke of Rutland, Esq.

Leicester

Dear Sir,

I have the honor to acknowledge

the receipt of your letter of the 10th inst.

in relation to the above-named subject.

I am, Sir, very respectfully,

Yours, Sir, very obediently,

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD

W. HERFORD



To the right honorable Sir Iohn
Popham *Knight, Lord chiefe Iustice*
of England, and one of the kings Ma-
iesties most honourable priuie Coun-
sell, R. M. wisheth all terrene and
heauenly blessings, to be mul-
tiplied and continued.

Having verie audaciously (though
with all loyaltie and religiously)
consecrated the middle and next
preecedent part of this poore Pam-
phlet, to the gracious protection of
our Soueraignes most princely cle-
mencie, as his Maiesties most pro-
per due; I haue now presumed upon
many reasons more then I mind to rehearse, to pray your
Lordship to bee a protector of this latter part; not that I
doubt, but that his Maiestie will also protect the same (as
the former, & the whole with the part) but because I haue
purposed with my selfe (though hauing no such president)
to make a particular dedication of this booke (suppose as
little and vnlearned as may be) according to the particu-
lar subiect of euery part.

The Epistle Dedicatorie.

And that is one chiefe reason, why I haue chosen your honour, being a chief Iusticer in this land, at your best leasure, to consider of this same part, that particularly is appropriate vnto your honourable place.

By title I grant, this part is called, The Kings reioycing, but therein is shewed that the ioy of the King, shal be the subiects obedience, and the subiects obedience, shall be chiefly by the meanes of your Lordships, and others of your Lordships associats, in the seuerall seates of iudgement, the subiects well ordered gouernment; & specially by the good execution of as many good lawes, as euer had land, but how well executed in many places, or at least, how carelesly contemned of the vulgar sort euery where, I doubt not, your honour knoweth, and the hearts of the goodly lament it.

I purpose not to be tedious, knowing your honours continuall imployment for your countries good; yet because I desire to be vnderstoode (and hard it is, and aboue my grosse capacitie, to be plaine and brieve) I therefore humbly pray your Lordship, to permit a few lines more to be drawne out, for the unfolding of my minde, minding onely to make knowne, two or three contagious diseases abounding in our Westerne Common-weale, the like may be ouer all the land.

*The first is, that vniuersall prophaning of the Sabbath, among the multitudes: but because herein I am much comforted, by meanes of the late religious Proclamation, published in part for the repressing thereof, therefore for that matter, I will stay my pen, in paciencie, and expectancie of the good that I pray may come thereof: and no doubt will come, if it be as well executed in the Countrey, as it was right well intended from the Court. But here I may
say*

The Epistle Dedicatorie. 32

say of the bodie politique, as Physitions vse to say of the bodie naturall: The extremer parts are euer coldest, when the naturall dispersed heate is drawne in, to comfort the heart: as contrarie wise when the heart is sound, and full of strength, able to send forth natural heate sufficient, then the extreame and externall parts, are full of comfort and courage. We therefore that inhabite the extremer parts of this Countrey, are naturally subiect to this infirmitie: that the vigor and force of lawes (bee they neuer so good) leaue their best effect neare where they first spring out, and coole euer in carriage, and decay in execution.

Ⓢ But we are now in great hope (nature being in her best perfection, and in the spring of the yeare) the heate of that godly zeale, grounded vpon true knowledge, and hidden in the heart of our renowned king; will cause a dispersion of abundance of good iuice to the chearing and refreshing of euery good member, euen the fingers and toes not excepted: but rather extraordinarily shall be comforted and regarded.

The next sicknes of sinne, that swims in our Countrey, is diuelish drunkenesse, which is dayly increased by an insufferable sort of Alehouses (as our Country calls them) being alwayes maintained by the meaner sort; who are nourished by that tipling trade in idlenesse, and by means of their pouertie not powerable to free their houses from drunken Tossipots at any time, but when the drunkards please: neither can the Tiplers keepe any good order in their houses, as by law they are bound, neyther any forfeiture can be taken from them, vpon their poore recognisances (hauing nothing to pay, and many times not bound at all) what soyle or ill courses soeuer the drunkards keepe,

The Epistle Dedicatorie.

tossing the pots from morning to evening, and from evening to midnight, holy day and working day to them is all one.

The seede of this sinne, was first sowne in Citties and Townes, but now multiplied among the Commons in euerie parish. And I know not how it should go further, except like a sea, it ouerflowe the whole continent of this Country which is greatly to be feared; vnlesse it be speedily and prudently repressed, and redressed.

My pen cannot expresse, nor these Papers containe, the flouds of mischiefes, that dayly flow out of this Bacchalian Ocean. For, besides that it makes the drunkards senselesse in their sinnes, poore in their purses, beggering themselves and their posteritie, to speake nothing of their raging, and rayling in their drunkenesse vpon the Magistrates, and Ministers at large, and I would we Ministers might be quiet from disturbances in our charges, & churches raysed by them (to such an height of impietie are some of them come vnto, by reason of so long impunitie) Besides all this (I say) and many more inconueniences that I spare to speake of, there are two mischiefes and grievances, that flow out of this floud, more faster then they will be bayed backe againe in haste.

The one is generall, the other more particular. The generall causeth corne and graine to grow to an excessiue prise, a greate deale more euery yeare, then there is cause; and when God sendeth his blessing in aboundance, for the good of many, it is turned to a grievous curse, by a sinfull suffering of a few caitifes, to mispend it, and wast it more by one drunkard in a day, then would well suffice twentie honest laboring people a whole weeke: yea sure I am I speak
with-

The Epistle Dedicatorie. 33

within compasse, for I know more, that forty poore folkes liuing vpon their labor, do not drinke so much good drinke in a yeare (if at least they drinke any other then water) as one T of spot doth drinke in a weeke.

The particular grieuance, which growes out of this generall is, that there is no measure obserued in selling of drinke. & as ill order in the Country as may be for the asise of bread. Drink, the drunkards must needs haue, only fit for drunkards; and that is such dagger-Ale (as they call it) as almost no ciuill honest subiect can abide to drinke it; by reason it is so raw, fulsome and headie; and no poore creature can vsually buy much of it, by reason they vse to sell with the most, but a pint for a pennie; and so contrary to all law and conscience, in euery two pence, the poore are robd of one pennie; and no body enriched by it at the yeares end one halfe penny. This abuse in measure and maner of the drinke, I grant is somewhat redressed in Cities & townes corporate, where there is any good gouernment, but as common in country parishes as the Cartway. And when any poore complaines of this abuse, they say (those who I thinke might redresse it otherwayes) complaine to the Sessions, when the poore people (God knowes) haue not so much money as to bring themselves to that place: and if they had, perhaps they feare least they should bee put out of countenance, when they come thither by some Canstable, or some higher officer, that directly or indirectly, may beare good will to the offending partie.

The last, but not the least sinne that I mind here to speak of, is that grieuous blaspheming of the name of God, by cursed swearing and swearing curses; to speake nothing of periurie (seeing there is law to punish it, but too seldom ex-

The Epistle Dedicatorie.

ecuted) but as for swearing and cursing, rending and tearing the blessed bodie of Christ in peeces, and blaspheming of Gods most holy Maiestie, this land doth mourne, and the Church and children of God do grone for grieve, that there are no stricter lawes made, to punish so cursed and crying sinnes.

God of his mercie moue the hearts of all Magistrates, according to their place & callings, to be mindfull of their duties herein, & zealous for Gods glory, more then for our Countries good: to whose grace I commend your honor, and all those that are deare vnto you. Recōmending also those poore complaints of mine made for Zions sake, and my Countries weale, to your honorable constructions, and grauest consideration, to seeke and see the redresse thereof, as the place wherunto you are called shall require, and according to the trust that is reposed in your honour by the king himselfe, in whose seate you in iudgement sit; so that his Maiestie may be eased, iustice equally ballanced, the vicious punished, the vertuous supported, and euery loyall subiect cheared and comforted thereby: which he grant, that hath hitherto graced your honor with so good report in this world, & will not leaue you unrewarded in the world to come, if you continue constant in a true course of iustice, accompanied with that meeke mistresse of mercie, as the cause and occasion shall permit. London. 20. of May. 1603.

Your Lordships right humbly affected,
and euer in the Lord to be
commaunded;

Radford Mauericke.



THE KINGS

Reioycing.

The third Treatise.

IT remayneth nowe, that as hitherto wee haue spoken of the chiefe cause of our Euenings Sorrowing, and of the greate and vndoubted hopes, that by Gods goodnesse wee haue receyued of our Mornings Ioy; so also we should speake or intreate of such speciall dutyes, as wee are bounde to performe, whereby wee maye learne to requite againe in some sort, these greate hopes of Reioycing, by a certaine reflecting, or rebounding backe againe the like into his bosome, who vnder GOD, hath beene preserued to bee the ground or beginning of these our hopes, and the continuer of the same wee trust, and heartily pray for.

The dutie of
subiects.

For as it is agreeable both with reason and nature

The Kings Reioycing.

ture, for all trees, hearbes, and plantes, with a soueraigne kind of fruit and fragrancie, in time conuenient yeelded forth; to requite with a certaine reciprocal retribution, the sweete and comfortable refreshing of the Sunne beames, and heauenly influences, whereby they are cheared and refreshed, being as it were dead before through colde, yea and their life and sap buried, in the verie bowels of the earth.

So likewise, it is agreeable both with grace and Religion, for the people and Subiects of any soueraigne, for the ioyfull comfort and refreshing they are to receyue, yea and dayly doe receyue from the Sunne-shine beames of his Maiestie, to yeeld back againe some fruit of their refreshing, the sweetest kind wherof, & best pleasing to his tast, will be perfect obedience, and all louing loyaltie: with the fragrancie whereof, I trust our King is already comforted: seeing his Maiesties comming was, and is as ioyfully and thankfully accepted of the greater and better sort of this lande, as euer any King that was crowned in Christendome: and howe soeuer it bee thought or reported, that his Maiestie may haue some secrete foes (as what Prince is without them) yet I doubt not to affirme it, his Grace shall haue as many louing and loyall hearts in Englande, as any other king or Prince in the Worlde whatsoeuer, which cannot chuse but bring greate cause of reioycing to his Maiestie.

And to the end the number of the may be dayly encreased

The applaudite of the people at the comming of our King.

As loyall and obedient subiects in England as in any nation in Christendom.

The Kings Reioycing. 35

increased, to Gods glory, and his Maiesties comfort and safetie; I haue purposed by Gods grace, to proceede on with this third discourse, taking for the ground of my speech, that short but sweet and singular sentence of saint *Peter*.

1. Pet. 2. 17.

τὸν θεὸν φοβεῖσθε, τὸν βασιλέα πρῶτον.

Deum time, Regem honorificate.

Feare God, honour the King.

By which playne place of the Apostle, wee may note a difference betweene βασιλεὺς and papa; as euery child may see, and doth know, the difference betweene the King and the Pope. Therefore surely either *S. Peter* was deceiued in commanding al subjects next vnto God, to honour the king, or else the world hath beene, and yet is, in a great and grievous errour, in leauing their dutie & allegiance vnto the particular kings and Princes, of al christiā countries and prouinces: by meanes of which error and most diuellish doctrine of popery, to teach people that the power of the Pope, that bloody Bishoppe of Rome, and very Antichrist, is aboue the authoritie of all other kings and potentates in the world; yea many times commaundeth subiects (as now they say a new edict lately is published for such a purpose) vpon payne of the Popes great curse, to take armes and to rebell against their most louing and naturall

Killing of Princes more grievous then parricide.

Prince (being a greater sinne, then it is for a childe to kill his father) I say this dangerous errour and damnable doctrine, hath beene a long time the greatest cause (if not the onely cause) of all the warres, that Christian Princes haue made one against the other,

The Mornings Ioy.

this many yeares in Christendome.

The Papists colour their treachery vnder the Popes supremacy.

And the Papists haue no greater nor better colour to shaddowe and couer their so grosse error from the sight of the common people, yea from the vnderstanding of Kinges and Princes, such as for the largeness of their dominions (if they knew their owne authority, they haue giuen them vnder God) are and might bee, accounted among the Monarchs of the worlde. I say, they counterfait all this trechery and tyranny, as well ouer the bodies, as the soules and substances of christian people, onely with this cloake and colour (forsooth) That the Pope is Christ his Vicar here on earth, Saint *Peters* successor in the papall seate, and therefore must haue (*quo iure nescio, nisi iure diabolico*) By no commaundement that wee can reade of, but of the diuels, all the supremacy of, and ouer all Christian Kinges and Princes whatsoeuer.

Howbeit my meaning is not here, by shewing the Pope not to bee Gods generall Vicar of all the world, nor Supream head ouer kings and kingdomes, thereby any thing to diminish the honour and lawfull authoritie that might bee giuen to the Bishop of Rome; if hee onely contented himselfe with that Ecclesiasticall Iurisdiction, to that Sea belonging; as the Fathers and Bishoppes of that Church, long before the papall supremacy was bred, haue contented themselues, or as the learned and reuerent Bishops in these our Churches, doe content themselues with, of whome (together with the whole ministrie) God himselfe hath a speciall regard

regarde, ioyning them in honour next vnto kings, Pfal. 105. 26.
as *Moyſes* and *Aaron*, *Saul* and *Samuel*, *Dauid* and *Nathan*; And of them as of kinges; giue this com- 1. Sam. 12. 5. 6.
maundement, *Touch not mine annoynted, ſo doe my* 2. Kin 45. 1.
Prophets and Miniſters no harme; It is the very com- Pfal. 105. 15.
maundement of God to honour our Parents, as Exod. 20. 12.
well of our ſoules, as of our bodies, and ſo much the
more, by how much the ſoule is greater then the bo-
dy: and this caution hath the more neede to bee
vrged, becauſe in the dayes wherein we liue, the re-
uerent Paſtors and Miniſters of the Church, are eue-
ry where contemned, and nothing reuerenced and
regarded as their calling doth require. And as
touching the Popes generall pretended ſupremacy,
ſeeing God of his mercy hath opened our eyes, and
by the light of his word hath cauſed vs to ſee their The Engliſh
iugling, wee may well ſay vnto the vrgers of this er- papiſts decciue
rour, as *Ariſtotle* in his Ignorance, ſaid of the Scrip- ignorant peo-
tures, *multa dicunt, ſed quomodo probant*: They ſay
much, but the prooſe of all Scripture, and the autho-
ritie of all the godly, learned, auncient fathers of a-
ny antiquitie, are againſt them, as in the ſundry wri-
tings of the rareſt men of our age, are euery where
to bee ſcene, which here to repeate, is not my pur-
poſe, nor fitting for ſo little a worke, as this Treatiſe
is.

Onely this may ſatiſſie any ſober and indifferent
reader abundantly, nay may well make any Papiſtes
whatſoeuer, to looke into this thing more ſerious-
ly, then happily heretofore they haue done, to ſee
how contrary the Pope is to Saint *Peter*, whoſe ſuc-

The Kinges Reioycing:

The Pope and
S. Peter contra-
ry in doctrine,
as in manners
and conuersa-
tion.

2 Theſ. 13.

The pope com-
maundeth kings
to obey him in
his papacy, &
ſubiects to re-
bell againſt
their princes.
S. Peter com-
maundeth obe-
dience to prin-
ces.

1. pet. 2. 13.

ceſſor he ſaith he is, (thogh to proue it ſoundly, may
make the ſtoutest champion the Pope hath, to ſweat
luſtily) The Pope as a God in earth (and as *S. Paul*
propheci- ed of him though he were Antichriſt and
the *Sonne of perdition*; yet he *ſhould ſit as God in the tē-
ple of God, ſhewing himſelfe that he is God*) commaun-
deth all kings to obey his vnholſy holineſſe, and all
ſubiects rebell againſt their kings and Princes, if they
deny him that authoritie.

Saint *Peter* the Apoſtle of Chriſt, and a *S.* in hea-
uen, commandeth all people in the world, next vn-
to the feare of God, *to honour and obey the king*: Now
as I ſayd before, if *Caſimirus* had beene *Papa*, then not
the King, but the Pope muſt haue beene honoured,
next vnto God, but before wee beleue their doc-
trine, either they muſt reprove *S. Peter* of great igno-
rance, in the tongue wherein he wrote; or elſe, that
all the interpreters that haue tranſlated this text, as
well on their owne ſide, as of ours, haue grearly de-
ceiued the world; for in all languages it is reade in
this ſence, as we haue it in Engliſh, feare God, honor
the king, not the Pope. But if *Peter* had beene de-
ceiued in this place, (as God forbid we ſhould think
ſo, whole tongue and pen were gouerned by the
holy Ghoſt) what ſay we then to that which goeth
a little before in the ſame Chapter? Where he com-
maundeth ſubiects to ſubmit themſelues in all obe-
dience, to all maner of ordinances (that is to all rule
and gouernment, ordained by God) for the good
of man *for the Lords ſake*, *ὅτι βασιλεῖς*, ſaith Saint *Pe-
ter*, *Sine Regi, whether to the King, as vnto the Supream*
gouer-

The Kings Reioycing. 37

gouernour (no Pope nor Prelate about him) or vnto other Magistrates as vnto them that are sent of him, for the punishments of euill doers, and for the prayse of them that doe well,

Againe, what shall we say to S. Paul (who spake with more tongues then they all) he was not deceived I hope when so earnestly hee called vpon the christians in his time, not onely to obey, but to pray for kinges, *I exhort therefore, sayth the Apostle, that aboue all things, prayers, supplications, intercessions and giuing of thanks, be made for all βασιλέων, pro regibus* (saith the Apostle) *for kinges and al that are in authority, that we may leade and liue vnder them* (not vnder the Pope) *a quiet and peaceable life in all godlines and honesty.*

1. Ti. 2. 1. 2.

For this cause doth the same Apostle ex professo, commaund the christians that were at Rome; where now Antichrist dwelleth; *That euery soule, that is, that euery singular person, of what degree soeuer indued with soule, Do submit himselfe to the authority of the higher powers, yeelding the reason thereof, because there is no power but of God, because the powers that bee as Kings and princes on earth, are ordained of God: (per me regnant reges, saith the wisdom of God in Salomō)* Therefore whosoever they be, though it bee Antichrist himselfe, that resisteth these powers, resisteth the ordinance of God, and they that resist procure vnto themselues damnation. Therefore it must followe, that the Pope hath no soule, or else if he disobey Princes by the Apostles doctrine, hee procu-

Rom. 13. 1.

L

reth

Mavericke, A.

The Kings Reioycing.

They that fear
God will leaue
the Pope and
honour the
King.

reth to himfelfe and all his adherents, that repent not betimes, for their disobedience and rebellion, *condemnation*; as oftentimes by due desert, and by the iust iudgement of God in this life, and eternall condemnation both of body and soule, in the worlde to come: Therefore whosoever will saue his body from condemnation, and his soule from damnation, let him leaue the Pope, learne to feare God, honour the King.

Mat. 22. 21.

If this were not sure and sound doctrine, the king of kings Christ Iesus the sonne of God would neuer haue said. *Giue ye to God the things that are Gods, and giue vnto Caesar, that is, vnto Emperours & kings the things that are Caesar.* He would neuer haue suffered *Herod* and his souldiers, so spightfully to haue mocked him, nor *Pilate* hauing his authoritie from the Emperour, so vniustly to haue condemned him, nor the Centurion so cruelly to crucifie him, nor neuer would haue rebuked *Peter* (beeing a priuate man) to fight in his Masters quarrell, against publicke authoritie as he did. Againē, if this doctrine to reuerence and honour kings (not Popes) were not authenticall; al the Patriarkes Priestes and Prophets in the old law, were either very lowly, in so reuerencing their kings and princes, or much deceiued in obeying them as they did: *Abraham* though the fathers of the faithfull, and as a prince of God, reuerēced the kings of *Gerar*, called *Abi-melch*, which was a word of great honour, *Father King*, because kings are the fathers & defenders of their cōtrey & subiects.

Math. 26. 52.

Isaacke

The Kings Reioycing 38

Isaacke, and the rest of the Patriarkes did the like, Gen. 26, 30. both there and in Egypt. So did all the Priestes and Prophets, which were farre aboue all Popes in dignitie and authority, honor the Kinges of *Iudah*, and *Israell*, *Nathan* the Prophet, when hee came 1. Kin. 1. 23. with *Bethsheba* to *Dauid*, bowed his face to the ground before the king. Which example of *Nathan* I note the rather, because it proueth that ciuil honour (which this Countrey yeeldeth to their Kinges, more then other Countries) is not a fault in vs, who haue such warrant for it, but rather a fault in other Countries; who giue not their kinges such due honour and reuerence, as Gods word alloweth; not that we make our King a God (for we admit no Idolatrie) but acknowledge him for Gods Lieutenant ouer vs, to whome we owe all honour next vnto God, and therefore shew it withall outward reuerence, that we can possiblie. *Samuel* also honoured *Saul*, though he were a wicked king, and *Iehoida* that good High Priest, not onely honored, but carefully preserued *Ioash* the yonger king of *Iudah*, when wicked *Attaliath* killed almost all of the kinges seed besides him.

These and infinite like examples, wee haue of Christ himselfe, his Apostles, Patriarkes, Priestes, & Prophets, to warrant and confirme this doctrine of ours, against the Pope and Papists; that kinges (yea though they be tyrants as *Nero* was) are to bee obeyed and prayed for, by yeelding our bodies vnto their gouernment, (though our soules bee free and not to bee constrained to doe any

L 2

thing

The Kinges Reioycing.

Act. 4. 19.

We ought rather to laye downe our liues quietly then to disobey the princes authority.

thing contrarie (especially in Religion) vnto Gods commaundement, for then we haue a rule; *Better to obey God then man*, notwithstanding, by no means (I say) may Subiectes resist or rebell against the authority, which kinges haue immediately from God, and to whome onely they are to giue account of their godly or carelesse regiment: but rather wee must yeeld our bodies to the Tormentors, and so lay downe our liues meekly and quietly, for the confession of the truth; if by the authority of the supreme king of any country it be persecuted and contradicted, as the holy Martyrs and Saints of God in all ages haue taught vs plainly in al their sufferings, wherein they are made *conformable*, as *S. Paule* saith, *vnto the sonne of God*. And therefore whosoever they be, that impugne this doctrine of honoring and obeying of Princes, they are not conformable, but cleane contrarie to God and his sonne; and who so is contrarie to Christ the sonne of God, must needs be Antichrist, and not the true Vicar of Christ, nor the successor of *Peter*, who hath taught vs aboue all thinges, next vnto the feare and seruice of God, to honor the king.

Diuine worship due to God. Ciuill honor to kings

To God we owe all diuine worship and seruice; To kinges all ciuill honour and obedience. And this we may be assured of, where God (who is king of Heauen) is not rightly worshipped and serued; there the king (who is God on earth) is not honored: as on the contrary, where the king (who is God his Vicegerent here on earth) is not honored and obeyed, their God (who placed him in that authori-

The Kinges Reioycing, 43

authority) cannot be serued; for this caule is it, that S. Peter exhorteth vs to both these duties, with one breath, and in two wordes, in saying; *Feare God, honor the King*; obseruing also a true Methode, and order in his teaching putting the best and chiefest duty which is to feare God in the first place; for the feare of God (saith Dauid) is the beginning of wisdom, a good vnderstanding haue all they that do there after, the praise of it endureth for euer.

A true Methode in teaching.

psal. 111. 10.

The feare of God (saith Salomon) is the end of all things: Heare the end of all, feare God and keepe his commaundements, for this is the whole dutie of man: the reason, because all other duties to our king, to our country; to our selues, to our neighbours, are included in the same: *The feare of the Lord, (saith the Sonne of Sirach) is glory and gladnes, and reioysing, and a ioyfull crowne.*

Eccle. 1. 11. 12.

The feare of the Lord, maketh a merrie heart, and giueth gladnes and ioy, and long life: Who so feareth the Lord it shall go well with him at the last, & he shall finde fauour in the day of his death. This feare of the Lorde, whosoever hath rooted in his heart, will neuer rebell against his Prince & country: but will pray and prayse God for his kinges good gouernement; will obey all good and godly lawes, not onely for feare, but for conscience sake very carefully; wil with like care and conscience, pay all tenthes and taxes duely, and cherefully, for *God loueth a cherefull giuer*: contrariwise, who so feareth the Lord, will neuer thinke euill of the King in his heart, (as Salomon saith) will neuer speake euil

The Kings Reioycing.

Ecclesiastes 10
20.

We may not
think or speak
euill of the
King.

of him, no not in his privy chamber, least the birds
of the aire bewray him, lastly, wil neuer with purse,
hand, tong, or heart, helpe them, succour or relieue
them, that are enemies to their king and Countrie;
seeing the healer oft times is worse then the stealer,
but rather detect them and reueale them, accor-
ding to his oath and allegiance.

Rom. 3. 39

These thinges, if we carefullie obserue, we shal
not need to feare the sword of the Magistrate, for
as Paule saith; *Princes are not to be feared for well do-
ing, but for euill; wilt thou be without feare of the power?
do well then, so shalt thou haue praise for the same, for he is
the Minister of God for thy wealth; but if thou doe euill,
then feare, for he beareth not the sword for nought, for he
is the Minister of God, to take vengeance on him that
doth euill.*

v. 6. 7.

Wherefore ye must be Subiect (saith the same A-
postle) not because of wrath onely, but also for conscience
sake, & for this cause pay ye also tribute for they are Gods
ministers, applying the selues for the same thing. Giue to al
men therfore their dutie, tribute to whom ye owe tribute,
custom to whom ye owe custom, feare to whom ye owe feare,
(as vnto God) honor to whom ye owe honor (as vnto the
king) according to S. Peters former saying: *Fear God,
honor the King*, so shall God blesse his people, and
the king take ioy and comfort in his Subiectes.

God the su-
preme Mo-
narch of hea-
uen & earth.

Another reason why God must be feared and
serued, is because God is onely king of heauen and
of earth, the supreme Monarche, to whome all o-
ther kinges & Princes owe homage, and frō whom
all kingdomes are held in Capite vnder him.

The

The Kinges Reioycing. 40

The Lord is King (sayeth Dauid) the earth may bee glad thereof, yea the whole multitude of the Iles may reioyce thereof: *Againe, the Lord is king, be the people neuer so impatient, he sitteth between the Cherubims, be the earth neuer so vnquiet.* *Againe, The Lord is King of old,* the helpe and succour that commeth vnto particular nations by their seuerall kinges and gouernours commeth from him, who dispolet of kings and Princes at his pleasure, granting eyther in his mercy, or iustice, such kind of gouernement, or gouernors, as best pleaseth him.

Hence commeth it to passe, that there are so many fundrie regiments and gouernements in the world vnder fundrie kings and gouernours; yet all haue but one supreme king and gouernor to direct the. There are vsually three kinds of gouernement spoken of among the learned, whereof some dispute whither of them is the better: The first, is a gouernment of a multitude, which by no meanes can bee beneficial! for the common weale, nor bring any quiet securitie to themselves, by reason of the multiplicity of mindes, which can neuer agree, according to the saying, *Quot capita, tot sententia*: This kind is near that which the Greekes caled *Democratia*, the Latines *popularis potentia*, a gouernment as I haue said of too many, and very hurtfull to the common weale.

The second is a kinde of gouernement of many, but not of so many as the former, but a more higher kinde of gouernment, as might be the Nobility of the lande; but how dangerous such a gouern-

The Kings Reioycing.

An Aristocracie, or gouernment of the Nobility.

ment is, not onely to the whole Country, but euen to themselues, by reason of enuie and ambition: This Country of ours, who haue had seuen Dukes or Kinges at one time can testifie; & wee that neuer proue it, cannot imagine the woe and calamity it bringeth with it. This kinde of gouernement is like vnto that which the Greekes call *Aristocratia* the Latines *Optimorum potentia*, a gouernement as I haue saide of the Nobility and Peeres of the Realme.

A Monarchie which of all other is the best gouernment.

The third sort or kind of gouernment, is that which the Greekes call *Monarchia*; the Latines, *vnus principatus*, that is, as we call it: Monarchie or sole gouernement, of one onely King or Queen, as it shall please God to appoint, which sole gouernour or gouernesse, because the gouernment may be the better managed and ruled, chuse euermore and take into their Priuie Councell, so many of the noblest, wisest, learnedst and grauest persons in their Realme, as shall be thought fit and conuenient, to helpe in that their alone or sole gouernment. And of all kind of gouernments in the world, when eue-ry other kind of gouernment is debated of at large, This onely and sole gouernment of one onely king and chiefe gouernour (that may commaund all the rest) is of all gouernments the most excellentest for authority, as comming nearest to the diuine gouernment, and most sweetest to the communaltie, for the preseruing of order, and conseruing of all peace and happie tranquillitie.

Noble Councelors an ornament to the king, a great benefite to the Country.

This gouernment to be the best of all other is
not

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not onely proued & found true by experience, but by inuincible reasons, drawne from God and his Creatures; as, because there is but one God, and therefore an order and vnity of gouernment obserued in the diuersity of all things; therefore there should be but one king, and sole commaunder in a Country, least if there be more then one, there may be contrariety in commandements, and so no certainty in obseruance.

One God one
gouernment.

So likewise as there is but one Sunne in the firmament, yet all the starres and planets in the heauens are lighted by it, and all other inferior bodies are chered and comforted with it.

One Sun, one
sole gouernor.

So though there be but one sole gouernour in a Country, yet all the Nobility which may bee compared to the starres, are enlightned with it, and all the commons are very greatly comforted thereby. Againe, as there is but one soule in mans body, and in the soule reason sitteth as a King to rule the whole communalty of affections that are in a man, so shoulde there bee but one sole gouernour in a common weale, by whose authority onclie all disorders should be oppressed, and all peace and prosperity maintained.

One soule in
one body, one
King in one
Country.

This kinde of a sole & Monarchiall gouernmēt, is also prescribed vnto vs by brute beasts, & voyde of reason. The Bees as the Poet well noteth, haue onely one king or gouernour in euery seuerall Hiue or commonweale, which follow their Captaines leading and direction continually: and as their common weales are encreased, so new kinges are crow-

The Bees haue
but one gouer-
nour in one
Hiue.

The Kings Reioycing.

ned with sound of Trumpet (as it were) the night before they take their leaues from their old hiues.

Beastes follow
one leader.

The heards of tame beastes (both sheepe and cattell) are well pleased to haue one of the best of the all with a bell to goe before them.

Birdes obserue
like order.

The Lion likewise is acknowledged to bee a king, as it were ouer all wild beastes in the earth, and the Whale aboue all fishes in the sea.

The birds also of the heauens are seen to obserue the like order, as among the Cranes, and geese one among all the rest, ietteth, & as it were marcheth on state before them all.

This secret force of nature, in vnreasonable creatures, teacheth vs that haue reason, that a Monarchie or sole gouernment in one kingdome, such a gouernment as we haue in this land, is of all other the best, & that none other gouernmēt whatsoeuer is comparable thereunto.

These things (with leaue of the learned) I haue the rather noted to this end, that the common sorte for whose sake this Treatise is entended, seeing the happy estate wherein they stand, & the blessed gouernment vnder which they haue liued these many yeares, and now by Gods speciall grace and prouidence like to be continued, may rest thankfull vnto God, and dutifull to our king, that with ioy he may gouerne vs, and we with all peace and prosperity, both in Church and common weale, all factious inuouations and rebellions, eyther in Church or common weale auoided, may long and long vnder his Graces raigne in ioy the light of the Gospell, and
the

the auncient liberties of our Church and country, wherein we liue : which thing wee can neuer enioy if the Pope or Papist (which God forbid, as I hope hee will) should eyther by home-bred contentions, or forraine inuasions bring vs, our land & religion vnto their subiection.

And here wee cannot giue sufficient thanks vnto the goodnes of our God, not onely for that hee hath begun this good worke, but thus farre effected it, and we trust will finish it, for his owne glory in such a calme of quietnes: so that no tumults, commotions, insurrections, or rebellions, haue beene at all raysted in our land, eyther by idle rogues, whereof this land is yet to fall, (which neede not bee, if these hole some laws, with so great care and hope established in the two last parliamentes of our late Maiesties raigne, for the suppressing of them, were so well executed as they ought, and as it was well intended) neither by any ill disposed persons, as Bankruptes or Drunkardes, which buz into the braines of poore distressed people, that between the changing of kinges, there is no gouernment in the kingdome, but that all thinges are common, and euery man may do what he list: which how pestilent and diuelish a dotage it is, I would haue euery christian subiect well to consider: and withal to know, that the death of one Prince, is the life of another, and that by the death of any Prince or king, the lawes of the land doe not dye; as a body Politike, is euery liuing : but the lawes are euer of force vnto succeeding ages, vntill by another Acte of the

God is chiefly
to be prayed
for this good
worke begun;
and to bee
prayed vnto,
for the full
effecting ther-
of.

The Kinges Reioycing.

same force they be repealed: Looke then, whatsoever offence is committed against the cōmon law of the land, is in due time to be punished by the force of the same law, (though it be not any priuate Subiects dutie in this case to discusse, who shal punish, but to take heede none do offend) and the ignorance of any shall not excuse any offender whatsoever, seeing all persons are bound to their perils, to take notice of the lawes and good orders of the countrey: yea I am sure euery man is bounde to maintaine the peace of the land; nay, this warning may be giuen, that an offence, that may soone bee pardoned, during the raigne of a mercifull Prince, being wilfully committed during the change of a Prince, is to bee punished with more rigor and seuerity then before, specially if it tend to the stirring vp of any strife or tumultes among the multitude; which being once flocked together, though but by a few at the first, to worke any mischiefe, is like the raging of the sea; and being once kindled and stirred to worke their will, are like vnto fire that breakes out at the Chimley top, and not to be quenched with water, till it haue burned and consumed whole houses, townes and citties: therefore it is truely saide, fire and water are good seruitors, but cruell commaunders: so the multitude of a common weale, are very profitable for the same; for a King cannot be without Subiectes, so long as they are ruled and kept vnder by order and gouernment; but if they once breake loose with the raines on their neckes, they presently fall into all kinde

The raging of
the multitude
like fire and
water breaks
ing out of or-
der.

kinde of out-rage and riot, into all mischieuous practises and villanies, so that no pestilence for killing, spreading abroad, and infection, may be compared vnto it, according to the saying, *Pessima Pestis seditio*, of all plagues sedition and ciuill dissention is the worst; yea farre better is the gouernment of a tirant, though neuer so full of cruelty, then this lawlesse outrage of the communalty; for a tyrant hath but one will, though neuer so wilfull, & sometimes he may thinke on the rage and spoile hee hath done; but the miserable multitude, as they are many men, knowing not one anothers minde, no nor many times their owne; so they know not what they would haue, nor what to doe, nor whether they runne; til at length, like vnruly Coltes, they runne themselues out of breath, and like wilde Deere that are chased by the King, and wounded in their consciences, fall downe in euery bush, lamenting their folly and fury; their wiues and children, crying out at home, and wailing for their miserie, that they haue lost their husbandes, their Fathers, their goods, their landes, their liues, and their liuinges, with a thousand such like calamities, that no tongue can expresse, or pen write of sufficiently.

A Tyrant gouerning better then the rage of the multitude.

The miserable condition of Rebels.

Whereof there are but too many most lamentable and tragicall examples, in the Chronicles of all nations and ages, al which mischiefes & miseries as I haue saie before, are many times set a broach by one or two brainicke heads, and graceles persons of the very vilde and rascaller sorte, such as was

The Kings Reioycing.

Iacke Strawe (for they take pleasure to make their names to agree with their maners and bringing vp) or *Wat Tyler* , whome the Maior or Burgesse of London slewe, to the euerlasting prayse of that Citie) in the raigne of king *Richard* the seconde: such as *Iacke Cade* , who was slaine at Hothfelde, and brought to London in a Carte, where hee was beheaded, in the raigne of king *Henrie* the sixt : such as was *Perken Warbecke* , that vilde wretch, who faigned himselfe at the first to bee of the royall blood , but afterwarde openly confessed his villanie , where hee was borne, and by whome set a worke, in the beginning of the raigne of king *Henrie* the seuenth : Such an other was cursed *Ket* the Commotioner in Kent, in good king *Edward* the sixt his dayes, at what time (with grieve I must speake and penne it , because it is to the shame of my natieue Countrey , though done tenne yeares before I was borne) these cruell Commotions were here in Deuonshire , raysed first by a rascall at Stamford, strengthened and incouraged by the Cornishmen, and most valiantly resisted by the Citie of Exeter (worthie of all prayse for the same) beeing verie straightly and hardly besieged fve Weekes together , vntill the kinges power came downe into that Countrey, vnder the conducting of the Lorde *Russell*, and the Lorde *Gray*, who most honourably and valiantly repressed those Rebels, and put many of the Ringleaders of that route, to death for examples sake, to take heede howe they take Armes agaynst their king, and stirre vppe tumults

Iacke Cade
the like.

Perkin Warbecke
a vilde wretch.

Ket a great rebel
in Kent.

Commotions
in the west
Countrey

mults and Commotions in their natiue Countrey, bringing a perpetuall blot of infamie vnto their posteritie (though they were Gentlemen some of the ayders of these Rebels of good account in their Countrey) neuer to be razed out, so long as there is Paper and printing continued in the world. From such like tumults, commotions, and miseries, the Lord (I say) and to his glorie bee it spoken, hath of his tender loue and mercy towards vs, hitherto preserved this Countrey, while this great and glorious businesse hath bene a working, to the endlesse renowne of those our worthie nobles, and most noble Councillors, who haue not done this worke of the Lord, and for the king negligently, but with al godly wisdom and prudent policie, watching and waking while we slept, for the quiet of our Countrey, & therein for the good of vs all, busying their brains with continuall care, at that time when multitudes of carelesse people, tossed their pots, and past ouer the time in all filthinesse of sinne, and most fearefull securitie; not knowing, lesse fearing, the imminent daunger hanging ouer their heades, if God of his mercie did not withstand it.

The wisdom
of worthy no-
bles and coun-
cellors of this
land.

Howbeit, as we cannot but with all thankfulness acknowledge these businesses to bee so quietly accomplished, and the headinesse of the people staid by the good care of the Nobles and Councel; so yet we must ascend to some higher cause, yet still vnder God, which no doubt, is the publique preaching of the Gospell, from time to time instructed, and perswaded the people vnto loyalty and obedience, shewing

The preaching
of the Gospell,
a hinderance
to rebellion.

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shewing them by many examples the commoditie or discommoditie thereof.

And this note I remember the rather, for that it is recorded in our Chronicles (by a man of good iudgement and sound religion) that the chiefeſt cauſe of all the Commotions in the dayes of King *Edward* the ſixt, as at other times, was (as hee thought) for want of good Preachers in euery Pariſh, that might by the worde of God diſwade the people from ſuch great outrages, and frame their hearts vnto true Religion, and ſo conſequently vnto obedience.

It was not therefore the true Preachers of the Goſpell in King *Edwards* dayes, that troubled Iſrael (as they were ſlandered) but rather the want of godly preachers, by reaſon of the ignorance of former times, and the multitude of *Baalams* Priests yet remaining, who neuer were called to *Iehues* ſacrifice, as they deſerued) that intised and encouraged the people vnto Rebellion; who if they had beene as well promoted for their paines (as the Pariſh Priſt of Saint *Thomas* neare Exceter was, being hanged for a rebel in chaines vpon the top of the Tower by the commaundement of the Lord *Ruffell*, who was Lord and Patrone of that pariſh) many other happily by their example, would haue taken breath, before they did euer aduenture to take ſuch another like enterpriſe in hand: no, no, it was not the preachers nor the preaching of the Goſpell, that was any cauſe of thoſe rebellions, no more then *Tenter-ton* Steeple (as good Maſter *Latimer* then preached before

The cauſes of former commotions for want of good instructions.

2. King. 19.

A rebel well rewarded.

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before the king) was the cause of stopping of Sand-
 witch hauen : but it was the peoples contempt of
 Gods worde, and that good gouernment which
 was begunne. And also their crying for the Masse
 againe, which made the Lorde in his wrath to pu-
 nish this lande, with such cruell dissentions, and
 at length to take away that noble King, that young
Iosiah, in the prime of his dayes ; whereupon fol-
 lowed an alteration in Religion, and after that
 a most hote and grieuous persecution. If there-
 fore there shoulde yet followe, (as God forbid it)
 any hurly burly, or rysing before or after our king
 is established in this Kingdome, it will not bee cau-
 sed, by the Preachers and Ministers of the Gospell,
 (who euer since they heard of the newes proclai-
 med, haue not ceased earnestly by preaching and
 instructing the people, and continually by praying
 as all the faithfull besides haue done) both publik-
 ly and priuately, that the Lord would prosper and
 finish this his owne worke, so well begunne, to the
 glorie of his owne name, to the great comfort of
 our king, to the continuance of the Gospel, & to the
 confirming and establishing of all peace and tran-
 quilite to our Country: if therefore (I say againe)
 we haue any disorder or trouble now while this bu-
 sinesse is a working, it will surely be caused by them
 that either vse or cry daily for the Masse, or by them
 whereof I haue lately spoken, that care neither for
 Masse, nor Mattens, for God nor mā, so they might
 be at libertie, and take their swinge in sinne without
 controlment.

The peoples
 great cōtempt
 of the Gospell
 a chiefe cause
 that God took
 away good
 king Edward
 so quickly
 from vs.

The desire of
 the faithfull.

N

And

The Kings Reioycing.

A vaine imagi-
nation of Ca-
tholicks.

And here I cannot but maruaile what perswasion, should beewitch some professed Papists of our Realme, to thinke or imagine, that if there bee an vprore or priuate dissention in our countrey, whereby the publike enemy should also take footing, that they should bee freer from the rage of the rascal souldiers, and rude people, rather then the professors of the Gospell, whereof I doubt not there are twenty, if not a hundred, for one professed papist; surely, if they looke for any safetie, except they ioyne with vs in defence of our Countrey; as by nature they are bound (though they loue not our religion) they will bee as greatly deceiued as the Picts, a barbarous people in Scotland were long agoe, at the first comming of the Scottish nation into that Countrey, were deceiued and like to bee destroyed too, as well as the Scots their neighbours and confederats; by the politique perswasion of the old Brytaynes of this land: who cunningly counselled (as the Scottish Cronicles report) these foresaid Picts, who before had made a league with the Scots, and married their daughters (being all inhabitants, as yet they are of the same Countrey) to pike quarrels, and so to make warre with the Scots, that were newly come out of Ireland, and now in league with the; that so while they both (as indeed they were) being at warre among themselves, and their forces weakned, the Brytaynes might the sooner ouerrunne them both, and so conquer and ouercome their Countrey, as by warre they began to procure.

But

But when this policy of the Brytaines, nothing good for the Picts or Scots, was (as the story sayth) reuealed by some that brake from the brittish camp vnto the Picts, the Picts were very sory, that they had so highly offended the Scots, their alies and Vnnatural neighbours; both by making many cruell bickerings warre. among themselues, as also by yeelding, nay desiring priuily the olde Brytaines, to come to aide them, in their warres against their friendes, their wiues, fathers, kinse-folke, and brothers the Scots: also their wiues and children came vnto them with most lamentable cries, requesting that they should not fight against their friends, nor yet ioine with the Brytains because now they knew them to bee their greatest foes: thus being in a most miserable case, as hauing the Scots who were the stronger, and greater number in present fight with them; and the Brytaines with a great armie houering (as the Kye did ouer the fighting frog and the mouse) and hiding themselves in the mountaines, neither ayding the Pictes, as they promised, nor fighting against them, till the Scots had more weakned them (that so they might fall vpon both of them at one time) they Pictes (I say) being in this sore distresse; fall to entreate their old friends (who are euer better then new) the Scots to pardon their errour, seeing they were deceiued by the Brytaines; also to consider of both their dangers, and that a new league might be confirmed betwene them; whereunto the Scots soone assented (as being best for them) and so ioyning both their forces together, with much adoe they expelled

The Kings Reioycing.

their common enemies, which if they had continued diuided, would surely haue ouercome them speedily.

The Papists
may be war-
ned by the
Picts.

I would to God the papists of our Countrey, these I meane, that haue promised and determined to holde with the Catholikes (as they call them) when they come to fight against this land, for I perswade my selfe, their may be many papists in opiniõ that are not of that mind to fight with our enemies, but who so is, I say (I pray God there bee none of them) my desire is that they would, easing my pen of this labour, which beginneth now to grow heauy towards the end of his taske, like a tired horse too fast ridden towards the end of his iourney; they would, I say, but take so much paines as to particularize this pretty story of the Picts; who liued with the Scots, as the papists do with vs; who are bound by the lawe of nature to vs, as the Picts were to the Scots; who haue matched with our daughters; and our children haue matched with theirs; who haue been first perswaded by the Catholicks, as the Picts were by the Brytaines; and haue since entreated the Catholicks, as the Picts did the Brytains, to bring their forces to fight against vs; and in the end if they should haue their desire, as I hope neuer they shall, they shall be assured to be as wel deceiued by the Catholicks, as euer the picts were by the Brytains; seeing the Pope & Spaniards purpose, was not so much to helpe our Papists, but to haue the Papists & Protestants (if possible they could) together by the ears, that so they might haue the vantage of vs both, to
our

our vtter confusion.

My earnest desire therefore, I say againe is, that the Papists by particular applying this fitting story vnto themselues; would but imagine how fearefull their state would be, if they should haue their desires; how lamentably their wiues and children (our sisters and daughters) would cry vnto them, when they should see them begin to take armes against their fathers that begat them, and against their mothers that bare them in their wombes, against their brothers, and sisters that lay in one belly, against their louing nephews, & neeces, that neuer thought them harme. When they shall not see, but feele themselves foole deceiued by those Catholickes, whome they best trusted, when they shall most bitterly entreate vs Protestants (which are farre the greater number, and whome God I trust will defend for his Gospels sake) to take pitie vpon their distressed estate, being either killed or left destitute of the Romish Catholickes, and vnworthy of any mercy at the hands of the Protestants, whose liues they hunted after these many years, and whose countrey they haue betrayed or sought to betray, into their enemies hands? Let them in Christ (I beseech them) but meditate a while vpon this matter, seriously (and as in such a case they ought to do) and then let them tell mee, or their priuate friends, how this little medicine hath wrought in their stomackes.

A meditation
for Papists.

If this cannot perswade them to consider of their cursed courses, I know not in the world what course any man shall take with them to doe them good.

The Kings Reioycing.

The originall
of the Turkes

They might also call to remembrance that feare-
full history (for I know they reade histories) of the
first originall and setting vp of the Turkes Armie in
Christendome, being a great number of souldiers;
first hired to the warres by Christians, that waged
battle one with another, but in continuance of time
by the iust iudgement of God also, these Turkes or
Saracens, but rather Hagarens grewe so populous &
mighty, that they conquered the countrey (where-
unto they were first hired, and entreated, as the Ca-
tholickes are entreated to come hither, by our Iesu-
ites, Seminaries, and recusants) by meanes whereof
the third part of Christendome as we too wel know
haue beene ouercome by the said Turke, who is a
terroure to Nations, and Gods scourge vpon the
world, specially vpon these countries that haue incli-
ned vnto Popery.

My dutie to my countrey-men, though they be
Papists; my loue to their children and posteritie,
that are many of them no doubt good Protestants,
and good members in the Church and common-
weale; and my zeale for Gods glory (which I chief-
ly respect) & no priuate affection or grudge, to any
persō liuing (as God knoweth my hart) hath caused
me as it were a little to digresse (though not altoge-
ther from the purpose) and with a wearied hād, to
stretch out these lines much longer, then at the be-
ginning I thought of, and therefore will now re-
turne backe to conclude this discourse, with that
which I intended (for I haue not lost my selfe in
seeking and struiuing to the vttermost of my poore
power

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power to saue other) desiring also frō my soule that God will giue them repentance, and that they may *Come to amendment out of these subtil snares of the diuill* and Antichrist, by whome they are held captiues in the deepe dungeon of darknes, til God of his *mercy cause light to shine out of darknes* vnto them, in the face of *Iesus Christ.* 2. Tim. 2. 26.

The last maine poynt that we pursued, was to stir vp our selues and soules, to all kind of thankfulness: for that God hath yet been so mercifull vnto vs, and this land, to bring so great a worke to passe, for the good of this our Church and countrey wherein we liue, with so great peace and quietnes, & without any tumults or domesticall troubles. The cause of which happines, next vnder God, we ascribed (for his glory also) to the faithfull publishing of the gospel: The next to the carefull regard and prudent policie of the Counsell and Nobility.

The third that I haue thought on, I will speake of in a word, and so conclude this little and vnlearned Treatise, & that is, of the exceeding diligence of the wise and worthy Gentlemen and Magistrates of each seuerall shire and City, ioyned with the heedful and painfull imploiments of the reuerent Bishops of each dioces, that slackt not the time, but with all speedy expeditiō, (setting their soules in all loue and loyalty, as well as their hands and bodies to this labour) publishing and causing our King to be proclaimed in euery publicke place, according to the proclamation, before there was any certaine newes among the multitude of the death of our late Soueraigne:

The diligence and godly care of the Magistrates both of Church and common weal in each seuerall shire worthy to be remembered.

The Kings Reioycing.

The good
newes of our
King expelled
the sorrow for
our late dread
soueraigne.

at which newes of a new king, the hearts of the commons were so settled, and at the newes of that king, are and were so cheared, and their minds so confirmed in the right of his title, and in loue of his religion; that it booted not for a few priuate men, or for many (though they had had neuer so great a purpose) once to haue moued, to haue made any muttering or rebellions, for the stopping or hindering of so godly a purpose. This beloued, surely was the Lords doing (though euery one that followed and furthered the same, may not bee deprived of their due and deserued prayse) whereby such a heauenly flash of light and ioy, hath expelled and dispersed that darke cloud of heauines (which on a sodaine was fallen vpon euery loyall subiect, for the late de cease of so sweete a soueraigne) that in consideration thereof (and God grant we may long consider of it, and so be thankfull to God for it) we may well say, and conclude as we began in the first Treatise, *Weeping endureth at night, but ioy commeth in the morning.* Now to God the giuer and finisher of this ioy, and to Christ Iesus his Sonne (for whose Gospels sake this ioy is encreased,) and to God the holy Ghost (whose Spirit sealeth the same in our hearts) *to God (I say) Immortall, inuisible, and onely wise,* be prayse in the Church and congregation of his Saints, from this time forth and for euer, Amen.

FINIS LIBRI.

*Citiùs vereor, quàm bene.
Laus Deo. Vinat Rex.*

